MOSES and AARON,

an Civil and Eccleſiaſticall Bowd. 1770

RITES,

Uſed by the antient HEBREWS, obſerved, and at large opened, for the clearing of many obſcure Texts throughout the whole SCRIPTURE.

Which Texts are now added to the end of the Book.

Wherein likewiſe is ſhewed what Cuſtomes the HEBREWS borrowed from Heathen People: And that many Heatheniſh Cuſtomes originally have been unwarrantable imitations of the HEBREWS.

The Tenth Edition.

By THO. GODWYN, B.D.

◆

LONDON,
Printed by *R. Hodgkinson*, and are to be ſold at his Houſe over againſt *Baynard-Caſtle* in *Thames-ſtreet*, 1664.

Elizabeth mine [illegible] er bairt

TO THE
RIGHT HONORABLE,
WILLIAM
EARL of PEMBROKE,

Lord Chamberlain of his Majeſties Houſhold, L. Warden of the Stanneries, Knight of the moſt noble Order of the Garter, one of his Majeſties moſt honorable Privy-Council, and Chancellor of the famous Univerſity of OXFORD.

All Grace and Happineſs.

Right Honourable,

THat many have no better acquaintance with Chriſt and his Apoſtles, is, becauſe they are ſuch ſtrangers with Moſes *and* Aaron : *Were cuſtomes antiquated throughly known, many difficulties in Scripture would appear Elegancies, and the places which now (through obſcurity) diſheartned the Reader,* *would then become ſweet invitements to an unwearied aſsiduity in peruſing thoſe ſacred Oracles. If my preſent labour ſhall give ſuch light to ſome obſcure paſſages, that thereby Gods people ſhall be drawn on with the greater delight, to the exerciſing themſelves in reading of holy Writ, it ſhall not repent me of my tedious travels in theſe rites and cuſtomes of Generations long ſince paſt, which whoſoever undertaketh, ſhall find the way long and thorny, the path over-grown and hardly diſcernable the Guides few to direct, and thoſe ſpeaking in ſtrange languages, and many apt to diſcourage him, becauſe themſelves are either lazie or will not, or lame and cannot walk the ſame way. But now (through Gods aſsiſtance) being come to the end of my Journey, the diſcoveries made on the way, ſuch as they are (and ſuch ſome are, as not obſerved before) humbly crave your Lordſhips protection,*

From Kenſington.
Febr. 21. 1624.

Your Honours in all duty,
and ſervice devoted,

THO. GODWYN.

The Argument of each Book and Chapter.

The firſt Book.

Of Perſons.

The form of their Common-wealth till Chriſt, and when the Scepter departed. Chap. 1,
Publicans, their office, who the chief. 2.
Proſelytes who, how made. 3.
Kings, Why Pilate *clad Chriſt in purple;* Herod *in white.* 4.
High-Prieſts, Prieſts, Levites, Nethinims. 5.
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Their Jubile, their uſe thereof. 10.
Their feaſt of Purim, and feaſt of Dedication. 11.

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The fifth Book.

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Of Miſcellaneous Rites.

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Of their writing, their Maſorites, and their work. 7.
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Their meaſures. 9.
Their Coins, firſt of brazen Coins, ſilver Coins, and gold Coins. 10.

◆

Courteous Reader, be pleaſed to correct theſe two *errata* before thou doeſt proceed. Pag. 4. *beſore the firſt brace, for* Some take, *read* Some take *Judah*; *and beſore the ſecond brace, for* Some take, *read* Some take *Scepter*.

MOSES
AND
AARON.

The firſt Book treateth of Perſons.

Chap. I.

Of the form of the Hebrews Common-wealth until Chriſt his comming, and when the Scepter departed from them.

THe forme and ſtate of Government hath been ſubject to change and variation amongſt all Nations, but eſpecially amongſt the *Jews*, where theſe changes are obſervable.

At firſt, the *Fathers* of their ſeveral Families, and their *Firſt-born* after them, exerciſed all kinde of Government, both *Eccleſiaſtical* and *Civil*, being both *Kings* and *Prieſts* in their own houſes. They had power over their own Families, to bleſſe, curſe, caſt out of dores, diſinherit, and to puniſh with death, as is apparent by theſe examples of

Δ 2
[illegible]
† [illegible]
+ [illegible]
¶ [illegible]

Δ *Noah* towards *Cham*, *Gen.* 9. 25. † of *Abraham* towards *Hagar* and *Iſmael*, *Gen.* 21. 10. + of *Jacob* towards *Simeon* and *Levi*, *Gen.* 49. ¶ and of *Judah* towards *Thamar*, *Gen.* 38. 24.

In *Moſes* his dayes then did this prerogative of primogeniture ceaſe; and as *Aaron* and his poſterity was inveſted with the right, and title of *Prieſts*; ſo *Moſes*, and after him *Joſua*, ruled all the people with a kinde of *Monarchiall* authority. For *Moſes* was among the righteous as *King*, *Deut.* 33. 5.

After *Joſua* ſucceeded *Judges*, their offices were of abſolute and independent authority, like unto *Kings*, when once they were elected; but there were long vacancies, and chaſms commonly between the ceſſation of the one, and the election of the other: yea for the moſt part, the people never choſe a *Judge*, but in time of great troubles, and imminent dangers; which being over-paſt, he retired to a private life. After that *Gideon* had delivered the people out of the hand of the *Midianites*, he being offered the *Kingdome*, replyed, I will not reign over you, neither ſhall my child reign over you, *Judg.* 8. 23. That of *Samuel* that he judged *Iſrael* all the daies of his life, 1 *Sam.* 7. 15. was [a] extraordinary. In this reſpect their *Judges* ſymbolize with the *Romane Dictators*. This ſtate of Regiment continued amongſt them by the computation of S. [b] *Auguſtine*, three hundred twenty nine years. In [illegible] or diſtances of time, between *Judge* and *Judge*, the greater and weightier matters were determined by that Court of the *Seventy*, called the *Sanedrim*, in which reſpect the form of government may be thought *Ariſtocraticall*. Kings ſucceeded the *Judges*, and they continued from *Saul* unto the captivity of *Babylon*, that is, [c] about 520. years.

From

[a] Zepper. lib. 3. leg. Moſ. cap. 6.

[b] Aug. de Civ. Dei, li. 18. ca. 22.

[c] Zepper. leg. Moſaic. lib. 3. cap. 6.

From the Captivity unto the comming of *Chriſt*, (which time is [d] thought to have been five hundred thirty ſix years) the ſtate of the Jews became very confuſed. Sometimes they were ruled by *Deputies* and *Vicegerents*, who had not ſupreme authority in themſelves, but as it pleaſed the *Perſian Monarchs* to aſſign them, [e] they were termed ראשי גלות *Raſche galiuth*, αἰχμαλωτάρχαι *Heads of the Captivity*. Of this ſort was *Zerobabel* and his Succeſſors, who are reckoned in the [f] *Hebrew* Chronicles to be theſe, *Meſullam*, *Hananiah*, *Berechia*, and *Hoſadia*. All which are thought to have reigned under the *Perſian Monarchy*, and to have been of the poſterity of *David* : as likewiſe the other ſucceeding ten chief Governours after *Alexander* the Great. In the laſt of theſe ten, the government departed from the houſe of *David*, and was tranſlated to the *Maccabees*, who deſcended from the Tribe of *Levi*. They were called *Maccabai*, from *Judas Maccabæus*, [g] and he had this name מכבי *Maccabæus*, from the Capital letters of this Motto, written in his Enſign or Banner, מי כמוך באלים יהוה *Quis ſicut tu inter Deos ô Domine?* Where the firſt letters are, *M. C. B. A. I.* Among the *Maccabees*, ſoveraign authority continued until *Herod* the *Askalonite* his reign, at what time our Saviour *Chriſt* was born, according to *Jacobs* prophecy: The Scepter ſhall not depart from *Judah*, nor a *Lawgiver* from between his feet until *Shiloh* (that is, the [h] *Meſſias*) come, *Geneſis* 49. 10.

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[d] *Vide Funcii Chronol.*

[e] *Maimon. in Iad Lvt. tract. Sanedrin cap. 4.* §. 3.

[f] *Seder. Olam minus.*

[g] *Carion. Chron. lib. 2. pag. 144.*

[h] *Targum Uziel. eadem pæne verba habet Targum Jeroſolym.*

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[e] *Maimon. in Iad [illegible] tract. Sanhedrin c. [illegible] §. 3.*

[f] *Seder. Olam minut.*

[g] *Carion. Chron. lib. 2. pag. 144.*

[h] *Targum Uziel. eadem pene verba habet Targum Jeroſolym.*

Some take Judah

1. For the[i] Particular *Tribe of Judah*; but this ſeemeth flat contrary to Scripture, for many of the *Judges* were of other Tribes, and all the *Maccabees* of the Tribe of *Levi*,
2. For the[k] *Two Tribes* which cleaved to *Rehoboam*; becauſe in that diviſion of the people, theſe two Tribes alone were called *Jews*, and that from *Judah*, and that never before this diviſion.
3. For[l] *all the whole body of Iſrael*, conſiſting of twelve Tribes; all which (in the judgement of theſe men) were afterward by the ſingular providence of God, called *Jews* from *Judah*.

Some take the Scepter

1. For[m] *Legal power*, and Soveraign authority, reſiding in one man principally.
2. For the[n] *form of government*, and face of a Common-wealth, governed and ruled by its own laws, cuſtomes, and rites: ſignifying as well the rule and authority of *inferiour Magiſtrates*, yea of *Prieſts* alſo, as of *Kings* and *Princes*.:

From theſe different acceptations of theſe two words, flow four different interpretations of *Jacobs* prophecy.

Some are of[o] opinion, that the *Scepter* taken in the ſecond acception, began to be given to *Judah*, that is, to the *two Tribes* cleaving to *Rehoboam*, at the time of that diviſion of the people: and that this *Scepter* was

[i] *Origines hom. 17. in Geneſ. Epiphan. contra Ebionæos, & maxima Hebræorum pars.*

[k] *Cunæus de rep. Hebr. lib. 1. cap. 9. pag. 81.*

[l] *Euſeb. demonſtr. lib. 8. ca. 1. Montacut. Analect. p. 72. Caſaub. contra Baron. p. 16.*

[m] *Patres plerique omnes.*

[n] *Caſaubon. adverſ. Baron. p. 19. It. p. 23. Juſtinus Mart. in dialog. cum Tryphone. Cunæus lib. 1. de rep. Heb. cap. 9. p. 81.*

[o] *Cunæus lib. 1. de rep. Heb. cap. 11. pag. 96.*

was not taken from them until the deſtruction of *Jeruſalem*, becauſe that after *Herods* time until then, their laws remained in force, their *Prieſthood* continued, and their Common-wealth, though it were much defaced, yet not quite overthrown.

Some are of [p] opinion, that the *Scepter* taken in the ſecond acception, began to be given to *Judah*, that is, to the *Twelve Tribes*, from the time of *Moſes*; and that this *Scepter* was not taken from them, until the deſtruction of *Jeruſalem*: not in *Herod*, becauſe he was a *Jew* (in that he was a *Proſelyte*) for a *Jew* is a name, ſay they, of *profeſſion*, not of *Country*, or *Nation*.

[p] *Joſeph. Scalig. ex quo Caſaub. adverſ. Baron. pa.*19. *It p.* 39.

Some are of [q] opinion, that the *Scepter* taken in the ſecond acception, began to be given to *Judah*, that is, to the *twelve Tribes*, from the time of *Moſes*, and that it was taken from them in *Herods* time: yet ſo, that in *Herods* time this was but begun and inchoate, and at the deſtruction of *Jeruſalem* it was fulfilled and conſummate.

[q] *Montacut. in Analect. pa.*74.

Some are of [r] opinion, that the *Scepter* taken in the firſt acception, began to be given to *Judah*, that is, to the *twelve Tribes*, from the time of *Moſes*, and that it was taken from them fully in *Herods* time. The former opinions makes the comming of the *Meßias*, to be a fore-runner of the departure of the *Scepter*: this makes the departure of the *Scepter* to be a fore-runner or token of the *Meßiah* his comming, which I take to be the principall thing aimed at in the Prophecie. This opinion, as it is more generally received than the others, ſo upon juſter grounds.

[r] *Auguſt. in. contra Manich. lib.* 12. *cap.*47. *Euſeb. demonſt. lib.* 8. *Carion. Chron. pag.*143.

Now the *Scepter* was departed, and *given* to a *Proſelyte*, never ſo before[f] : yea now alſo, the *Lawgiver* was departed from between *Judahs* feet, and now the *Meſsiah* born.

CHAP. II.

Of the Publicanes.

WE having ſeen the moſt remarkable changes in the Common-wealth of the *Hebrews*, we will note the chief obſervations concerning the perſons there inhabiting, and firſt concerning the *Publicanes*, who were in the latter times an heterogeneous member of that Common-wealth. After that the Jews became tributarie to *Rome* (which[a] was effected by *Pompey* threeſcore yeers before the birth of our *Saviour*) certain Officers were appointed by the Senate of *Rome*, unto whom it belonged, as well among the *Jews*, as in other Provinces, to collect, and gather up ſuch cuſtome-monie, or tribute, as was exacted by the Senate : thoſe that gathered up thoſe *publique* payments, were termed *Publicani*, *Publicanes* ; and by reaſon of their covetous exactions, they commonly were hated by the people of the[b] Provinces : Every Province had his ſeveral *ſocietie* or companie of *Publicanes* : Every *ſocietie* his diſtinct *Governour*, in which reſpect it is, that *Zaccheus* is called by the *Evangeliſt*, Ἀρχιτελώνης, *Princeps Publicorum*, the *chief receiver of the Tribute*, or *chief Publicane*, *Luke* 19. 2. And all the provincial Governours in theſe ſeveral ſocieties, had one chief[c] *Maſter* reſiding at *Rome*, unto whom the other ſubordinate Governours gave up their accounts. Theſe *Publicanes* were hated in all Provinces, becauſe

of

[f] *P. Galatin. lib. 4. ca. 6 pag. 203. ex Talmud. Jeroſol.*

[a] *Joſeph. Locutus de Pompeio lib. 1. de bello Jud. cap. 5. pag. 720.*

[b] *Harum ſocietatum frequens mentio facta eſt apud Ciceron. in orat. pro Sex. Roſc. Murana, Cn. Plancio.*

[c] *Sigon. de Antiq. jure civium Rom. lib. 2. cap 4*

of their exactions, but chiefly in the Common-wealth of the *Jews*, becauſe though it were chiefly maintained by the *Galilaans*, yet it was generally inclined unto by the *Jews*, that Tribute ought not to be payed by them: this hatred is confirmed by that *Rabbinicall* Proverb, *Take*[d] *not a wife out of that familie wherein there is a Publicane, for ſuch are all Publicanes.* Yea a faithfull *Publicane* was ſo rare at *Rome* it ſelf, that one *Sabinus* for his honeſt managing of that office, in an honourable remembrance thereof, had certain images erected with this ſuperſcription *. Καλῶς τελωνήσαντι, *For the faithfull Publicane.* And therefore no marvell, if in the Goſpell, *Publicanes* and *ſinners* goe hand in hand.

It is now generally received as a truth undoubted, that not only *Heathen* people, but ſometimes *Jews* themſelves became *Publicanes*. *Tertullian* was of another opinion[e], and thought that all the *Publicanes* were *Heathens*; but he hath been in that long ſince confuted by[f] *Ierome*, and reaſon it ſelf perſwadeth the contrarie. Firſt, *Matthew* who was a *Publicane*, was afterward an *Apoſtle*, and therefore unlikely to have been an *Heathen*. Secondly, *Zacheus* his name was a pure *Hebrew* name, having no affinitie with *Roman* names. Thirdly, the ground or principall argument on which *Tertullian* built, was meerly[g] erronious.

[d] *I. Caſaubon. exercit. 13. 37.*

* *Sueton. in Flav. Veſp. c. 1.*

[e] *Tertull. de pudic. cap 9.*

[f] *Hieronym. epiſt ad Damoſum.*

[g] *Fraudi fuit accutiſſimo Pœno, Hebraicæ linguæ ignoratio, nuſquam enim occurrit in fonte, ſpurius ille textus, quo Tertullianus potiſſimum nititur, Non erit vectigal, pendens ex filiis Iſrael, Deut. 23.*

Chap. III.

Iſraelites, Proſelytes.

THe whole Common-wealth of *Iſrael* conſiſted of two ſorts of men, *Hebrews* and *Proſelytes*; he that was born an *Hebrew* either by *Father* or *Mothers* ſide, was an *Hebrew*; but he that was born ſo of both, was an *Hebrew of the Hebrews*; ſuch an one was Saint *Paul*, *Phil.* 3.5. He that was born a *Proſelyte* either by *Father* or *Mothers*, was termed *Benger*, the ſon of an *he proſelyte*, or *Bengera*, the ſon of a *ſhe-proſelyte*; but he that was by *Father* and *Mothers* ſide a *proſelyte*, was termed [a] *Bagbag*, that is, the ſon of he and ſhe *proſelytes*.

The *Hebrews* were of two ſorts, ſome lived in *Paleſtina* and uſed the *Hebrew* text, theſe were called *Hebrews* or *Jews*; others were diſperſed in divers places of *Greece*, they uſed the *Greek* tranſlation, and thence were termed Ἑλληνισταὶ, [b] *Graciſts*: Saint *Luke* mentioneth both. There aroſe a murmurring, τῶν Ἑλληνιστῶν, of the *Graciſts*, towards the *Hebrews*, *Acts* 6.1. Where note the difference between Ἕλληνες, & Ἑλληνισταὶ the *Gracians* and the *Graciſts*; The *Gracians* are uſed by Saint *Paul*, to ſignifie all the *Heathen people*, and ſtand in oppoſition with *Hebrews* in the general acceptation, containing both the *Graciſts*, or diſperſed *Hebrews*, and alſo thoſe of *Paleſtina*: The *Graciſts* were both by birth and Religion *Hebrews*, ſtanding in oppoſition with *Hebrews* in the ſtrict acception, taken for thoſe of *Paleſtina*.

The whole body of *Iſrael* was divided into twelve Tribes, and publique Records were kept, wherein every ones genealogie was regiſtred, to manifeſt unto what particular Tribe he belonged. Theſe Records *Herod* burnt, hoping that in after ages he might be thought originally an *Iſraelite*, if thoſe publique monuments might not be produced againſt him. [c] Thus much *Euſebius* plainly delivereth of him. I am of opinion that another reaſon might be admitted, namely,

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[a] *Magni quidem nomen Rabbi apud Judæos fuit, quem ex Paganiſmo ad Judaiſmum converſum* בגבג *per ſigla appellarunt, i filius Proſelyti, filius Proſelytæ. Pirk. Aboth. cap.* 5.

[b] *De Judæis Græcienſib. vide Scal. animadver. Euſeb.* 124. 1. *& in Can. Iſag.* 278.

[c] *Euſeb. Eccleſ. hiſt. lib.* 1. *cap.* 8.

That no diſtinction either of Tribe or Familie might appear, but all being confounded, and amongſt the reſt *Davids* (unto whoſe Familie by a peculiar right this Scepter belonged) *Herod* and his poſteritie might be the better ſecured of the Kingdome.

Proſelytes were thoſe Heathen people, who diſclaiming *Paganiſme*, became converts, and joyned themſelves unto the Church of the *Jews*. They were termed *proſelytes*, ἀπὸ τοῦ προσεληλυθέναι, from their comming and adjoyning unto the *Jews*. Concerning theſe *proſelytes*, we will conſider theſe three things. 1. The ſeverall kindes of *proſelytes*; 2. The manner of making them; 3. In what account or reſpect they lived among the *Jews*.

Firſt, the kindes of *Proſelytes* were two, גר ברית, *Ger berith, Proſelytus fœdoris, a Proſelyte of the Covenant.* He ſubmitted himſelf unto the Circumciſion, and to the whole *Moſaicall* Pædagogie. [d] The *Rabbies* term ſuch a one גר צדק *Ger tſedek, Proſelytum juſtitiæ, a Proſelyte of righteouſneſs.* Secondly, גר שער *Ger ſahagnar, Proſelytus portæ, a Proſelyte* or *ſtranger within thy gates, Deut.* 14.21. Of him alſo we read in the fourth Commandement. He was ſuffered to dwell amongſt them, whence he is alſo called תושב *Toſchab, Incola*, an Inhabitant. He was not circumciſed, neither did he conform himſelf to *Moſaicall* Rites and Ordinances, only he was tied to the obedience of thoſe commandements which among the *Hebrew Doctors* goe under the name of *Noahs* ſeven Commandements: [e] which they reckon thus: 1. Judgements are puniſhments for Malefactors. 2. Bleſſing the name of God; under this is contained the keeping of the Sabbath. 3. Diſclaiming Idolatrie. 4. Uncovering ones nakedneſſe. 5. Shedding of blood. 6. Robberie. 7. Eating of any mem-

[d] *Rabbi Salomon, Deut.* 23. 14.

[e] *Sheindler in pentaglot. p.* 1530.

ber of a beaſt, taken from it alive. Of this ſort were *Naaman* the *Syrian*, the *Eunuch*, *Cornelius*, and thoſe of whom we read, That there were dwelling at *Jeruſalem Jews*, [f] *Men that feared God* of every Nation, under heaven, *Acts* 2. 5.

Secondly, to the making of one to be a *Proſelyte of the Covenant*, according to the difference of ſex, and the difference of times, the rites of initiation varied. To the making of a [g] *Male Proſelyte*, at firſt three things were required. 1 * *Circumciſion.* 2 *A kinde of purification by water.* 3 *The blood of oblation.* This *oblation* was commonly two Turtles or Pigeons. To the making of a *Woman proſelyte*, were required only, *Purification by water*, and *Oblation* [h], Now becauſe the *Jews* have neither Altar, nor Sacrifice, they ſay that for the *males*, *Circumciſion*, and *Purification by water* ſufficeth; and for the *females*, only *purification by water.* [i] In *Davids* time they ſay, that many thouſands of *Proſelytes* were joyned unto the *Church* without *Circumciſion*, only by this *Purification.*

Hence we may obſerve, that a kinde of *initiation by water* was long in uſe among the *Jews*, though it were not *Sacramentall* untill *Chriſt* his inſtitution: yea therefore it may ſeem to have been uſed by them, becauſe they expected it at the comming of the *Meſſias*, as appeareth by their comming unto *John*, queſtioning not ſo much his *Baptiſm*, as his *authority*, by what *authority* he baptized: Why *baptizeſt thou then*, if thou be not that *Chriſt*, nor *Elias*, neither that *Prophet*? *John*. 1. 25.

Thirdly, the reſpect born by the *Jews* towards *Proſelytes*, was charitable; [k] they uſed no upbraiding terms towards them, ſaying, *Remember thy former deeds.* Notwithſtanding it was alſo provided, [l] No *Proſelyte* ſhould be eligible into the Court of their

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[f] Ἄνδρες εὐλαβεῖς.

[g] *Moſes Kotſen. fol.* 40. *col.* 2.

* מילה וטבילה והרצאת דמים של קרבן

[h] *Druſius de trib. ſect.* 2 *pag.* 102.

[i] *Moſes Ægyptius in Aſſure biah*, Perek. 13. *fol.* 137. *vide Serarium tribæreſ. l.* 2. *c.* 2.

[k] P. Fag. Exod. 22. 21.

[l] *Moſes Ægypt. l. vit. Iad. tract. Sanhedrin*, *c.* 2.

Sanhedrim, yea in their common commerce, they had an uſuall proverb which admoniſhed them of warineſſe, [m] *Vel ad decimam uſque generationem à Proſelytis cave, Beware of Proſelytes to the tenth generation.*

CHAP. IIII.

Of their Kings.

WE ſhall read of three ſorts of *Kings* in the Old Teſtament *Melchiſedek* was *King* and *Prieſt*, *David King* and *Prophet*, others ſimply *Kings*. *Melchiſedek* was *King* and *Prieſt*, *David King* and *Prophet*. The concurrence of *Princely Soveraignty*, and *holy orders* in the ſame man, intimates that ſupreme authority ſhould alwaies be accompanied with care of religion: In which reſpect *Joaſh*, when he was annointed *King*, received the Teſtimony or book of the Law, 2 *Kin.* 11. 12. neither did theſe two meet only in *Melchiſedek* and *David*, but the ſame man among the *Heathens* [a] was oftentimes *King* and *Prieſt*. And *Triſmegiſtus* had his name *Ter maximus*, [b] becauſe he was *Philoſophus maximus, Sacerdos maximus, & Rex maximus*. All *Kings* were not annointed, but only thoſe in whom ſucceſſion was broken, and there the firſt of the family was annointed for his ſucceſſors, except in caſe of diſſention, where there was required a renewed unction, for the confirmation of his authority. For this reaſon it was that *Salomon* was annointed as well as *David*, becauſe of the ſtrife between him and *Adoniah*.

Furthermore *Saul* and *Jehu* were annointed בפך *Bepac*, with a *Cruſe* of oyle, to ſhew the ſhort continuance of their kingdomes. *David* and *Salomon* were annointed בקרן *Bekeren*, with an *horn* of oyl, that is, in a

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[m] *Coſt. ad* [illegible]

[a] *Rex Anius Rex idem hominum, Phœbique Sacerdos, Virg. Æneid. lib. 3.*

[b] *Alex. Neapolit. lib. 2. cap. 6.*

plentifull meaſure, to ſhew the long continuance of their Kingdomes.

As Kings were diſtinguiſht from the people by many enſigns of honour, by their Crown, their Scepter, their Throne, &c. ſo likewiſe were they diſtinguiſhed by their apparrel; that was the reaſon that *Ahab* entring into battel, changed his apparrel, 1 *Kings* 22.30. Though purple and white colours were not appropriated unto Kings, [c] yet theſe colours were in chief eſteem, and principally uſed by them, [d] yea ***purple*** above others was affected by the ***Emperors*** and Nobilitie of *Rome*; and ***white*** by the Nobility of the ***Jews***, whence the *Hebrewes* term their Noble-men, and ſuch as are of beſt ranke חורים, ***Chorim, Albatos***, men ***clad in white***; & on the contrary, men of meaner rank, חשוכים ***Chaſchucim, Sordidatos***, men ***clad with a foul garment***. Hence is that of Saint ***James***, if there come a man with a gold Ring, and in goodly apparrel ἐν ἐσθῆτι λαμπρᾷ, in a ***white garment***, and there came alſo a poor man, ἐν ῥυπαρᾷ ἐσθῆτι in a vile or ***foul raiment***, ***Jam***. 2. 2. This may be the reaſon, why, when the ***Jews*** accuſed ***Chriſt*** of treaſon, ***Pilate*** his ſouldiers clad him in ***purple***, ***Matth***. 27. 28. and ***Herod*** the ***Tetrarch*** of ***Galilie*** put on him a ***white garment***, ***Luk***. 23. 11. both therein applying themſelves to the cuſtomes of their own Countrey, and in deriſion, clothing him as a ***King***.

[c] *Valer. Max. l.* 1. *cap.* 6.

[d] *Alex. ab Alex. lib.* 1. *cap.* 20.

CHAP. V.

The High-Prieſt, Prieſts, Levites, and Nethinims.

THere were three rankes or degrees of Miniſters about the ***Temple, Prieſts, Levites***, and ***Nethinims***; they may be parralleld with ***Miniſters, Deacons***, and *Subdeacons* in the *primitive Church*: Over all theſe the *High-prieſt* was chief.

In *Aaron* and his poſterity, was continued the ſucceſſion of the *Prieſts*; the *High-prieſthood* was tied to the line of his firſt-born; all the reſt of his poſterity were *Prieſts*, ſimply ſo called, or called *Prieſts of the ſecond Order*, 2 *Kings* 23. 4.

Except *Aaron*, and thoſe that iſſued from his loyns, (in whom the *ſeries* of *Prieſts* was continued) all the reſt of *Levi* his poſterity were called *Levites*.

Both in the *High-prieſt*, and the *ſecond* or *inferiour Prieſts*, there are two things conſiderable. Firſt, their *Conſecration*; Secondly, their *Office*. In both theſe, ſomewhat they *differed*, ſomewhat they *agreed*.

In their *Conſecration* they differed. Firſt, [a] The *High prieſt* was *annointed*: the materials of this chriſm or ointment are preſcribed, *Exodus* 30. 23. It was poured upon *Aarons* head, *Levitic*. 8. 12. It ran down to his beard, and to the border of his garments, *Pſalm* 133. 2. The *ſecond Prieſts* were only *ſprinkled* with this Oyl, mixed with the blood of the Sacrifice, *Levit*. 8. 30. In this was typed out the unction of our *Saviour*, who was *annointed* with the oyl of gladneſſe above his fellowes, *Pſalm* 45. 8. He was *annointed* above his fellowes, *Extenſivè*, and *Intenſivè*. *Extenſivè* for though *Aaron* was *annointed Prieſt*, *Saul* annointed *King*, *Eliſha* annointed *Prophet*, *Melchiſedek King*, and *Prieſt*, *Moſes Prieſt* & *Prophet*, *David King* and *Prophet*; yet none ſave only *Chriſt*, *King*, *Prieſt*, and *Prophet*. *Intenſivè*, he was annointed, we *ſprinkled*. He was *full* of grace and truth, *Joh*. 1. 14. And from this *fullneſſe*, we receive grace for grace, *verſe* 16. And all *Chriſtians*, eſpecially Miniſters, are unto *God* the ſweet ſavour of *Chriſt*, 2 *Cor*. 2. 5.

Secondly,

[a] *Hinc Sacerdos ſummus in fonte legitur Sacerdos unctus, Levit*. 4. 5. *Jonathan habet, Sacerdos magnus vel ſummus. Deſerte Aben Ezra, Sacerdos magnus ipſe eſt Sacerdos unctus:* [illegible] *adhuc clarius, Sacerdos unctus eſt Sacerdos magnus, quia inferiores Sacerdotes non ungebantur, &c.*

Secondly, they differed in their garments, which were a neceſſary adjunct to their *Conſecration*. The *High-prieſt* wore at the time of his ordinary miniſtration in the *Sanctuary*, eight garments. *Exodus* 28. Firſt, *Breeches of linnen*, put next upon his fleſh. Secondly, A *Coat of fine linnen*, put over the breeches. Thirdly, A *girdle embroidered, of fine linnen, blew, purple, and ſcarlet*, wherewith the coat was girded. Fourthly, A *robe all of blew*, with ſeventy two bels of gold, and as many pomegranats, of blew, purple, and ſcarlet, upon the skirts thereof; this was put over the coat and girdle. Fifthly, An *Ephod of gold and of blew, purple, ſcarlet, and fine linnen curiouſly wrought*; on the ſhoulders thereof were two fair *Beryll* ſtones engraven, with the names of the twelve Tribes of *Iſrael*. This *Ephod* was put over the Robe, and girded thereto with a curious girdle made of the ſame. Sixthly, A *Breſt-plate wrought of gold, blew, purple, ſcarlet, and fine linnen*, which being a ſpan ſquare, was faſtned by golden chains, and rings upon the *Ephod*: herein were ſet *twelve* ſeveral ſtones, on which the names of the *twelve Tribes* were engraven: Moreover, in this Breſt-plate were the *Urim* and *Thummim* placed. Seventhly, A *Mitre of fine linnen, ſixteen cubits long, wrapped about his head*.. Eighthly, A *plate of purple gold, or holy Crown two fingers broad*, whereon was graven *Holineſſe to the Lord*: this was tied with a blew lace upon the fore-front of the *Mitre*.

Theſe eight garments the *High-prieſt* uſed in his ordinary miniſtration, and they are termed by the *Rabbies*, בגדי זהב *Bigde Zahab*, *Veſtimenta aurea*, *Golden Veſtments*, becauſe of their richneſſe in compariſon of other extraordinary garments, which he wore only once a yeer, when he entred into the *Holy* of *Holies*, upon the Propitiation day, *Levit.* 15. 4. 23. Theſe latter are called בגדי לבן ***Bigde Laban, Veſtimenta alba, White garments*** : they were in number four : 1. *A linnen breeches.* 2. *A linnen coat.* 3. *A linnen girdle.* 4. *A linnen Mitre, Levit.* 16 4.

In time of the ſecond *Temple*, [a] becauſe the *Chriſme* or holy Oyle could not be found, therefore as formerly in reſpect of his *Unction*, the *High-Prieſt* was called by the *Talmudiſts*, מתרבה משחה ***Mithrabe Miſcha, Auctus unctione, The anointed*** : ſo when the oyle was loſt, in reſpect of his *garments*, he was termed, מתרבה בגדים ***Mithrabe begadim, Auctus veſtibus, the clothed.*** Thoſe fore-mentioned garments [b] the *High-Prieſt* might not were abroad in the City, unleſſe ſome urgent occaſion compelled him; as *Simeon the Juſt* did, when he went forth to meet *Alexander* the Great.

In his apparel the threefold office of our *Saviour Chriſt* was ſhadowed, the *Crown* ſignified his *Kingly* office; the *Urim* and *Thummim*, and likewiſe his *Bells* and *Pomegranats*, his *Propheticall* office : by *Urim* and *Thummim*, he anſwered as from an *Oracle*; by the *Bells*, was typed the ſound of his Doctrine; by the *Pomegranates*, the ſweet ſavour of an holy life; the *Names* of the twelve *Tribes engraven* on the *Ephod*, and the *Breſt-plate*, ſignified his *Prieſtly office*, preſenting unto *God* the whole *Church*, for which he maketh interceſſion. He knoweth his own ſheep by *name*, *John* 10. 3.

The *inferiour Prieſts* had only four garments, which they uſed in their miniſtration. 1. *A linnen breeches.* 2. *A linnen coat.* 3. *A linnen girdle.* 4. *A linnen bonnet, Exod.* 28.

Thirdly, they differed in their *marriage*. The *High-Prieſt* might not marry a *Widdow*, nor a *divorced Woman*, nor an *Harlot*, but a *Virgin*, *Levit.* 21. 14. From a *Widdow*

[a] *Cunæus lib.* 2. *de rep. Heb. cap.* 7. *pag.* 222.

[b] *Moſes Kotſenſis præcept. affir.* 173. *fol.* 212. *col.* 3.

a *Widdow* he could not expect the *firſt love* : from a *divorced Woman* he could not expect the *firſt or juſt love* : from an *Harlot* neither *firſt, juſt*, nor *only love* : all which *Chriſt* (whom the *High-Prieſt* did herein repreſent) expecteth from his *Church*. The other *Prieſts* might lawfully marrie a *Widdow*, *Levit.* 21.7.

The *High Prieſt*, and the *inferiour Prieſts*, agreed in their *Conſecration* in theſe particulars. It was required firſt, that both ſhould be void of bodily blemiſh, *Levit.* 21.17. Secondly, that both ſhould be preſented unto the Lord at the dore of the *Tabernacle*, *Exod.* 29.4. Thirdly, that both ſhould be waſhed with water, *Exod.* 29.4. Fourthly, that both ſhould be conſecrated by offering up certain Sacrifices, *Exod.* 29. Fifthly, that both ſhould have of the blood of the other Ramme put upon the tip of the right eare, the thumb of the right hand, and the great toe of the right foot, *Exod.* 29.20.

In the time of their *Conſecration* certain peeces of the Sacrifice were put into the *Prieſts* hand, *Exod.* 29.9. The ceremonie in the *Chriſtian Church* is uſed by the *Biſhop* unto the *Miniſter* in time of *Ordination, that the Biſhop* giveth the *Bible* into the hands of the *Miniſter*, doth much reſemble this. And both may ſignifie, that no man taketh his honour unto himſelf, but he that is called of *God*, as was *Aaron*, *Heb.* 5.4. Hence *Conſecration* in the *Hebrew* phraſe is termed *Filling of the hand.* And contrary to this did *Jeroboams Prieſts*, whoſoever would, be *Filled his own hand*, 1 *King.* 13.33. that is, *He thruſt himſelf into the Prieſthood.*

In the diſcharge of their offices, the *High-prieſt* differed from the other *Prieſts* : Firſt, becauſe he only; and that but once a year, entred into the *Holy of Holies*, *Exod.* 26.34.

Secondly, the *High-prieſt* might not mourn for the death of his neareſt kin, *Levit.* 21.10,11. The phraſes uſed here to expreſſe mourning are two. Firſt, *uncovering the head.* Secondly, *Renting the clothes.* Of both theſe ſomewhat is ſpoken in the Chapter of *Burial*, but concerning the latter it will not be amiſs to note, that the *Talmudiſts* determine the matter thus, [c] ſaying, That it was lawfull for the *High-prieſt* to teare the skirt, or nether part of his garment, but from the boſom downward it was unlawfull: which if it be true, then it doth not neceſſarily follow, that *Caiaphas* did contrary to the Law in renting his clothes, *Matth.* 26.65. The inferiour *Prieſts* might mourn for theſe ſix; *Father, Mother, Sonne, Daughter, Brother*, and *Siſter*, that had no *Husband*, *Levit.* 21.2,3.

In the diſcharge of their offices the *High-prieſt*, and other *Prieſts* agreed in theſe particulars. Firſt, they both burnt incenſe, and offered ſacrifices, 1 *Chron.* 6.49. Secondly, they both ſounded the Trumpets, the uſe whereof was twofold; ſometimes to ſound an alarum in war, ſometimes to aſſemble the people and their Rulers, *Numb.* 10. Thirdly, they both ſlew the ſacrifices, 2 *Chron.* 29.22. Fourthly, they both inſtructed the people, *Malac.* 2.7. Fifthly, they both judged of leproſie, *Levit.* 13.

For the more orderly performance of theſe offices, the *High-prieſt* had his ſuffragan, [d] called סגן *Sagan*, who in caſe of the *High-prieſts* pollution, performed his office. Such a one was *Zephaniah*, *Jerem.* 52.24. And ſuch an one *Annas* is thought to have been, when *Caiaphas* was *High-prieſt*. [e] In this ſenſe they

C interpret

[c] *Vide Cunæum de rep. Heb. lib.* 2. *cap.* 3.

[d] *Elias Thisbit.*

[e] *Caſaubon adv. Baron p.* 242. *It. Joſeph Scaliger. in Prolegom ad Euſeb.*

interpret *Annas* and *Caiaphas* to have been *High-prieſts* the ſame year, *Luke* 3. 2. The *High-prieſt* and his *Sagan* reſembled our *Biſhop* and his *Suffragan*: The *Patriark* of *Conſtantinople*, and his *Primate* termed *Protoſyncellus*, and amongſt the *Romans*, the *Centurion* and his *Optio*: for the *Lieutenants* in warre, who in caſe of neceſſity ſupplied the *Centurions* place, were termed *Optiones*.

That every one of the inferiour *Prieſts* might equally ſerve in his order, *King David* diſtributed the whole company of them into twenty four ranks or courſes, called ἐφημερίαι, *Turmæ, vices*. *Nadab* and *Abihu* being dead, there remained only two ſons to *Aaron*, namely, *Eleazar* and *Ithamar*; now as the ſucceſſion of *Prieſts* was preſerved in theſe two Families, ſo did *David*, at this time, according to the number of people in each Familie, make his diviſion. *Eleazars* Familie he divided into ſixteen ranks, and *Ithamars* into eight; the diviſion was by *Lot*; the firſt lot fell to *Jehoiarib*, the ſecond to *Jedaiah*, the third to *Harim*, &c. 1 *Chron*. 24. Every rank or courſe ſerved weekly in the *Temple* by turn, and the ranks received their names from thoſe, who at that time were the heads of the ſeveral Families, and ever after retained the ſame names. The chief of every rank was called, *Summus Sacerdos iſtius claſſis*, *The chief Prieſt of that rank*. Hence it is that we read of many *High-prieſts* aſſembled together, *Mark* 14. 1. Furthermore we are to note, that as the weekly courſe fell out by lot, ſo did they by lot determine each particular *Prieſts* ſervice, namely, who ſhould burn incenſe, who ſlay the beaſts, who lay them on the Altar, who dreſſe the lamps, &c. *Zacharias* was of the *courſe of Abia*, *Luke* 1. 5. that is, of the *eighth courſe*, and his lot was to burn incenſe, *Luke* 1. 9.

The office of the *Levites* was to pitch, to take down, to bear up and down the *Tabernacle*, and the veſſels thereof. *Levi* had three ſons, *Gerſhon*, *Cohath*, and *Merari*: and accordingly the whole company of the *Levites* were diſtinguiſhed into three orders, *Gerſhonites*, *Cohathites*, and *Merarites*. The *Gerſhonites* charge was to carry the coverings and hangings of the *Tabernacle*. The chiefe things within the Sanctuary were committed to the *Cohathites*. The woodworke, and the reſt of the inſtruments were committed to the charge of the *Merarites*, *Numb.* 3. This was the office of the *Levites*, in *Moſes* his time, and whiles they were on their journey in the wilderneſſe; but afterward, when they were ſetled in the promiſed Land, then *David* changed their office, appointing them, ſome to have the charge of the treaſures of the *Temple*, 1 *Chron.* 26. Some others to be Overſeers and *Judges*, others to be *Porters*, others *Singers*, 1 *Chron.* 23. 4. The *Singers* in time of ſinging were clad in linnen Robes, or Surpleſſes, 2 *Chron.* 5. 12. The *Singers* were divided into twenty foure *Orders* or *Courſes*, 1 *Chron.* 25. 8. and the *Porters* into as many, 1 *Chron.* 26. that both might ſupply their turns weekly by lot, as the *Prieſts* did. In *Moſes* time alſo their *Conſecration* began at the *five and twentieth* year of their age; In *Davids* at the *twentieth*, 1 *Chro.* 23. 24. *Ezra.* 3. 8. Here we may note the liberty granted unto the *Church*, in changing *Ceremonies*: the office of the *Levites* in *Davids* time, was not the ſame as in *Moſes*; and again, *Moſes* and *David* agreed not in the time of their *Conſecration*. Again, in the *Chriſtian Church* we ſhall finde in *Matthias* his election, the uſe of *Lots*; not ſo in *Pauls*, or any other of the *Apoſtles*:

In their meetings use of an holy kiss [illegible] the Lords Supper, use of their Love-feasts [illegible] are now antiquated throughout Christendome.

Moreover there are certain *degrees* observable among the *Levites*: First, their *Initiation*, when they were a moneth old, they were *initiated*, and presented unto *God*, *Numb.* 3.15. Secondly, their *Consecration*, they were *consecrated* by imposition of hands, when they were five and twenty years old, *Numb.* 8.24. From thence for the five years following, they learned their office. Those that imposed hands on them, are said in the Text, *Numb.* 8.10. to be the *sons of Iſrael*. *Chazkuni* interpreteth that place the *Firſt-born of Iſrael*. They were the *Repreſentative Church*, and in allusion to this, the *Church of Chriſt* is called the *Church of the Firſt-born*, *Heb.* 12.23. At the same time the *Levites* were *separated* by the *Priests*, f as the Greek reads it, g *Separated*, which word is used for the *Miniſters of Chriſt*, *Separate me Barnabas and Paul*, *Acts* 13.2. Thirdly, their *Miniſtration*, to carry up and down the *Tabernacle*, and this was at the thirtieth year of their age, until the fiftieth, *Numb.* 4.3. Lastly, their *vacation*, or *diſcharge* from that laborious service of carrying the *Tabernacle*; notwithstanding even then they were to serve in their charge, to encamp round about the Tent, to sing, and to beware that no stranger came into the Temple, h and likewise to overſee and instruct younger *Levites* in the manner of *Biſhops*. Unto these degrees the Apostle seemeth to have respect: they that have ministred well get themſelves a good *degree*, 1 *Tim.* 3.13. The like kinde of i *degrees* are observable among the *Veſtal Virgins*; they remained in their Nunnerie thirty *years*: *Ten years* they learned the mysteries of their profession;

f Ἀφορισθῆναι ἀφ᾽ υἱῶν

g Ἀφορίσατε.

h Franciſc. Junius Analytics Expos. Numb. 8.

i Dionyſ. Halicar. [illegible]

profeſſion; *ten years* they exerciſed them, and *ten years* they taught them others. From this cuſtome of *impoſing hands* on the *Levites*, hath flown the like cuſtome, uſed by the *Apoſtles* in conferring Orders, *Acts* 6.6. 1 *Tim.* 5.22.

Obſerve the difference of theſe three phraſes, Χειροθεσία, the *impoſition of hands*. Χειροτονία, the *holding up of hands*, in token of *elevation* or *ordination*, *Acts* 14.23. And ἔκτασις χειρῶν, *a ſtretching forth of the hands*. Both the firſt geſtures were uſed in *Ordination*, or *conferring orders*. The firſt of all, namely, *Impoſition of hands*, was borrowed from the *Hebrews*. The ſecond, namely, the *holding up of hands*, was taken from the [k] *Athenians*, who had two ſorts of Magiſtrates, Κληρωτοὶ, *Magiſtrates choſen by Lots:* and Χειροτονητοὶ, *Magiſtrates choſen by holding up of hands.* The third geſture of the hands, called ἔκτασις χειρῶν, *a ſtretching forth of the hands*, [l] ſometimes it is termed τῆς χειρὸς νεῦμα, the *beckning with the hand*, a geſture uſed in craving ſilence, ſo *Paul* ſtretched forth the hand and anſwered for himſelf, *Acts* 26.1.

There were [m] another ſort of holy perſons termed אנשי מעמד *Anſhe, Magnamad, Viri ſtationarii*, the Law requiring that whoſoever offered either gift or ſacrifice, he ſhould preſent it unto the Lord with his own hands, and *ſtand by* during the time of his oblation. Now becauſe all *Iſrael* could not *ſtand by*, for the narrowneſs of the place, hence when an offering was made for all the people, certain ſelected perſons choſen for that purpoſe, ſupplied the ſtead of all the people. They were divided as the *Prieſts* and *Levites*, into twenty four ranks and orders, weekly to miniſter in the *Temple*, but the choyce was not reſtrained to the *Tribe of Levi*, but was indifferently made out of the

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[k] *Æſchines contra Cteſiphontem*

[l] *Herodian. p.* 45.

[m] *Moſes Kotſenſis. fol.* 211. *col.* 4.

the *people*. Every *rank* had one *Foreman* chief above the reſt, termed [n] *Stationum princeps*, the *Foreman of the ſtation*. The *Nethinims* office was to be hewers of wood, and drawers of water for the houſe of God; they were not *Levites*, no nor *Iſraelites*, but *Gibeonites*, whom, becauſe of their fraudulent dealing, *Joſhuah* made in this manner tributary, *Joſh.* 9. 23. They were afterward called *Nethinims*, *Ezra* 2. 43. *from* נתן *Nathan*, which ſignifieth to *give*, becauſe they were *given* for the ſervice of the *Temple*. Their office was vile and baſe, as appeareth by that proverbiall ſpeech; From the hewer of thy wood, unto the drawer of thy water, *Deut.* 29. 11.

Chap. VI.

Of the Prophets.

THere are divers names given unto the Expoſitors of the Law, and although the particular year or time when each name began, be not clearly evidenced by monuments of *Antiquitie*, yet in generall we may conceive three diſtinct periods of time, in which the names altered. Firſt, from *Adam*, untill *Moſes*. Secondly, from *Moſes*, till the peoples return from *Babylon*. Thirdly, from their *return*, untill the dayes of *Chriſt*, and after. In the firſt period, as *Adam* was *Prophet* and *Prieſt* in his family, ſo afterward every *Firſt-born* ſupplied theſe two offices, together with their *Princely* office, in their ſeverall families. That they ruled their *families* as *Kings*, and inſtructed them as *Prophets*, is clear to any acquainted with Scripture; the greateſt doubt is, what ſufficient proof there is for their *Prieſt-hood*. *Adams Prieſt-hood* is gathered

[n] ראשי מעמד

gathered hence, [a] becauſe that *Gen.* 4.3. & 4. *Abel* and *Kain* are ſaid to have brought their ſacrifices: to have brought them, namely, unto *Adam*, who offered them unto God in their name. The *Prieſthood* of the *Firſt-born* is gatherable hence, becauſe the *Levites* were appointed to the ſervice of the Altar, in ſtead of the firſt-born, and as their λύτρον, or price of *Redemption*; *Numb.* 3.41. In the ſecond period, though a *private catecheticall expoſition* of the Law belonged to the *Maſters of Families*, yet the *publick miniſteriall expoſition* thereof was appropriated to *Prieſts*, and *Prophets*. In the third period, when prophecie ceaſed, then the office of expounding Scripture was more common, and in ſtead of *Prophets* came in a multitude of other Expoſitors; in generall we may call them *Teachers of Iſrael*; *John* 3.10. We may diſtinguiſh them into three ſeverall ſorts, 1. *Wiſemen.* 2. *Scribes.* 3. *Diſputers.* The *Apoſtle* compriſeth them all, 1 *Cor.*1.20. Where is the *Wiſe?* Where is the *Scribe?* Where is the *Diſputer?* Unto any of theſe, or whatſoever other *Doctor* eminently gifted above others, the title *Rabbi* was prefixed. Firſt, of their *Prophets*. Secondly, their *Wiſemen*. Thirdly, their *Scribes*. Fourthly, their *Diſputers*. Fifthly, their *Rabbies*.

To *prophecie*, or to be a *Prophet*, hath divers acceptions in Scripture. First, it is taken for the *books* and writings *of the Prophets*. They have *Moſes* and the *Prophets*, *Luke* 16.29. Secondly, for the whole word of *God*: No *prophecie* in the Scripture is of any private motion, 2 *Pet.*1.20. Thirdly, thoſe unto whom God vouchſafeth familiarly to reveal himſelf, they are called *Prophets*. *Abraham* was a *Prophet*, *Gen.* 20.7. and *Miriam*, a *Propheteſſe*, *Exod.*15.20. Fourthly, ordinary

[a] Bertram Polit. *Jud.cap.*2.*p.*17.

Interpreters of the word are called *Prophets*. He that receiveth a *Prophet* in the name of a *Prophet*, *Matt*. 10. 41. Laſtly, it is taken for thoſe, who were enabled by divine revelation, to lay open hidden ſecrets, tranſcending all poſſibility of humane ſearch. Hence it is, that *Prophets* in old time were called *Seers*, 1 *Sam*. 9.9. And their *propheſie* was termed a *viſion*, *Eſay* 1.1. becauſe *God* extraordinarily inlightned their mindes with the knowledge of theſe ſecrets.

There are three obſervable names applyed to *Propheſie in Scripture*. 1 *Verbum Domini*. 2. *Viſio*. 3. *Onus*. The *word of the Lord*. *Viſion*. *A burthen*. The firſt importeth the *Lords ſpeaking*, or revealing his ſecrets; the ſecond implyeth the *Prophets attending*, or beholding them; the third being applied only to *Judgements*, ſignifieth the *burthenſomneſſe* of them, on the people againſt whom they came forth.

For the propagation of learning, *Colledges* and *Schools* were in divers places erected for the *Prophets*, their *Scholars* were termed [b] *Filii Prophetarum*, *Children of the Prophets*, 2 *King*. 6.1. unto which phraſe there is alluſion, *Matth*. 11. 19. *Wiſdome is juſtified of her children*. By reaſon of this relation, the *Prophet* ſometime is called a *Father*; *Eliſha* cried out, my *Father*, my *Father*, 2 *King* 2.12. The [c] *Targum* expoundeth that place, *Rabbi, Rabbi*, as much as to ſay, my *Maſter*, my *Maſter*. And in truth the *Rabbies* grew very ambitious of the name *Father*, which was the reaſon of our *Saviours* ſpeech, *Mat*. 23, 6. Call no man *Father* upon earth.

The *Scripture* ſometimes prefixeth to the name of the *Prophet*, the name of his *Father*, as *Hoſea* the ſon of *Beeri*, *Hoſ*. 1. 1. And ſuch a one the *Hebrews* confeſſe to be both a *Prophet*, and the *ſonne of a Prophet*.

Sometimes

[b] *Eodem ſenſu Græci appellant artis medicæ candidatos* ἰατρῶν παῖδας, *Lipſ. Epiſt. dedicatoria Hilario præfix.*

[c] *Targum.* 2. *Reg.* 2. 12.

[e] *Kimchi in præfat. ad Hoſeam.*

Sometimes it mentioneth the *Prophets* name, but not the *Fathers*, ſuch a one they confeſſe to be a *Prophet*, but not the *ſonne of a Prophet*: Sometimes it mentioneth with the *Prophet*, the *name of the City* where he propheſied, and then it followeth, that he was a *Prophet of that City*. When a *Prophet* is mentioned without the *name of the City*, then he is thought to be a *Prophet of Jeruſalem*.

2. *Wiſemen*: This title, though in it ſelf it be generall, and common to all *Doctors* and Teachers of the Law, yet for many years before our *Saviours* Incarnation, [e] it was either arrogated by the *Phariſes*, or elſe by the ignorant multitude appropriated unto them, from an opinion of their extraordinary *wiſedome*, in teaching of Traditions, which they preferred beyond the Law. Hence the *Phariſes* were called [f] *Maſters of the Traditions*. And hence was that counſell of *R. Eleezer* to his Scholars, [g] That they ſhould forbid their children from the ſtudy of the *Bible*, and place them between the knees of their *Wiſemen*. [h] Likewiſe hence, when any of their *Doctors* did read Lecture, their ſaying was, οἱ σοφοὶ ἡμῶν δευτερῶσιν, *Our Wiſemen doe teach Traditions*. The like ambition we ſhall finde among the *Græcians*, all of them ſtriving to be intituled Σοφοὶ *Wiſemen*. And hence, whenſoever the chief of them had pleaſed the people in the performance of their Orations, or any other publick buſineſs, they were honoured with a *Grande* Σοφῶς, that is, with a loud acclamation of σοφῶς, σοφῶς, *Well done*, or *Wiſely done*, untill *Pythagoras* in diſlike of ſuch ſwelling titles, ſtiled himſelf *Philoſophos*, a *Lover of wiſdome*, which kinde of modeſty was afterward practiſed by the *Hebrew Doctors*, for they in after times, to avoid the ſuſpicion of arrogancy, refuſed the name of חכמים

Chacamim,

[e] Gorionid. lib. 4 cap. 20.

[f] Druſ. de trib. ſect. p. 86.

[g] Buxtorſ. Recenſ. operis Talmud. p. 195.

[h] Hieronym. ad Algaſiam quæſt. 10.

[i] Elias Tisbit.

Chacamim, *Wiſemen*, [i] and ſtiled themſelves, תלמידי חכמים *Diſcipuli ſapientum*, *Learners of Wiſdome*.

3. *Scribes* : This name was given to two ſorts of men, ſome meerly *Laicks*, others *Clergie men*. The body of the *Laick Scribes*, were thoſe, to whom was committed the inſtruction of young children in their minority, eſpecially to teach them to write, we may *Engliſh* them *Scriveners*. This office was appropriated to the Tribe of *Simeon*. In this ſenſe we read not of *Scribes* in the *Scripture*, although the ground of their firſt inſtitution hath been taken thence, namely, from thoſe words which *Jacob* uſed unto *Simeon* and *Levi*; I will divide them in *Jacob*, and ſcatter them in *Iſrael*, *Gen*.49.7. So that as *Levi* had no portion, but lived diſperſed among the other Tribes, by the benefit of the Altar : [k] In like manner *Simeon* had no portion in the judgement of the *Hebrews*, but lived ſcattered among the other Tribes, getting their maintenance by teaching and ſchooling little children: whether this office of teaching children was appropriated to them, I leave to the enquiry of others; certain I am, that the *Simeonites* had their own inheritance by Lot, *Joſh*.19.1. and the prophecy concerning their being ſcattered, is thought to have been accompliſhed in this, that the inheritance of the *Simeonites*, was taken out of the portion of the children of *Judah*, *Joſh*.19.9. Furthermore it is certain, that if not all *Scriveners*, yet thoſe publick Notaries, who were imployed in drawing Deeds, and writing Contracts, (be they of what Tribe they will) they were called by the name of *Scribes*. Unto this there is alluſion, *Pſal*. 45.1. My tongue is as the *pen* of a ſwift *Writer*, or *ready Sribe*. Out of the body of theſe I conceive certain choice men to have been elected

[k] Solom. Iarchi. Gen. 49. Vide Ambroſ. Tom. 4. cap. 3. & Targum Hieroſolymit.

for publike imploiments, ſome to attend the *King*, as his *Secretaries*, termed γραμματεὺς βασιλέως, the *Kings Scribes* 2 *King*. 12. 10 Such were *Sheva*, 2 *Samuel* 20. 25. And *Shaphan* 2 *King*. 22. 3. Others to attend the publike Courts and Conſiſtories: they much reſembled our *Clerkes of Aſſizes*, theſe were termed γραμματεῖς λαοῦ, the *Scribes of the people*, *Mat*. 24 *It*. 1 *Macc*. 5. 42.

The ſecond ſort of *Scribes* belonged to the *Clergie*, they were Expoſitors of the Law, and thence are they called γραμματεῖς τοῦ νόμου, νομικοὶ & νομοδιδάσκαλοι, *Scribes of the Law*, *Eſra* 7. 9. *Expounders of the Law*, *Luke* 7 30. and *Doctors of the Law*, *Luke* 5. 17. Their office was to write, read, and expound the Law of *Moſes* to the people. The name was a name of *Office*, not of *Sect*. Of this ſort was *Eſdras*, *Eſra* 7. 6. who though he were a *Levite*, yet [l] others there were of the Tribe of *Judah*, and, as it is thought, they might indifferently be of any Tribe. The name was of the like eſteem among the *Hebrews*, as the *Magi* were among the *Chaldeans*, the *Quindecimviri* among the *Romans*, for expounding *Sybilla*'s *Oracles*: or the *Canoniſts* in the *Church of Rome*. The word סופרים *Sopherim*, tranſlated *Scribes*, ſignifieth *Numberers*, or *Computers*, and is applyed to the *Maſorites*, becauſe they ſpent their time in reckoning, and numbering, not only the verſes, but the words alſo, and letters of each Booke throughout the *Bible*; which as it is an argument of their induſtry, [m] ſo likewiſe of *Gods* providence in the preſervation of his truth inviolable. As the *Wiſemen* in their preaching preſſed traditions: ſo the *Scribes* clave to the written word, whence they were [n] termed *Text-men*, or *Maſters of the Text*. And to this purpoſe it is worth our obſerving, that whereas both the *Scribes* and the *Phariſees* ſought to faſten accuſati-

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[l] *Druſius de tribus ſectis. lib.2 cap.12. ex Chald. paraphraſt.*

[m] *Auguſt. in Pſalm* 40.

[n] *Druſius de tribus ſectis l.2. cap.* 13.

ons upon our *Saviour*, *Matthew* 9. The *Scribes* accuſed him of blaſphemie, *verſ.* 3. the *Phariſees* of eating with *Publicanes* and ſinners, *verſ.* 11. the *Scribes* accuſation was a breach of the Law, the *Phariſees* a breach of traditions.

o Vide Thal[illegible]. in ver.

3. The *Diſputer.* o He inſiſted upon *allegories*, and ſearched out myſticall interpretations of the *Text.* Hence himſelf was termed *Darſchan*, and his expoſition, or homily, *Midraſch.* And their Schoole, *Beth Hammidraſch.* They were counted the profoundeſt Interpreters, whence that of the *Pſalmiſt*, *Pſalm* 84. 7. *They goe from ſtrength to ſtrength*, p is interpreted, *from their Temple to their Beth Hammidraſch*, from an inferiour to a higher School. Hereby we ſee the difference between thoſe three ſorts of predicants mentioned by Saint *Paul.* The *wiſe men* were teachers of *Traditions*, the *Scribes* teachers of the *Text* according to the literall interpretation, and the *Diſputers* teachers of *allegories* and *myſteries*; which fabulous expoſitions, becauſe they bred queſtions and diſputations, ζητήσεις παρέχουσι, 1 *Tim.* 4. Hence it is that ſuch an expoſitor is termed συζητητὴς, A *Diſputer.* Theſe three ſorts of Preachers, which St *Paul* termeth, the *Wiſe-man*, the *Scribe*, and the *Diſputer*, 1 *Cor.* 1. 20. are by the *Hebrews* named חכם *Chacham*, סופר *Sopher*, דרשן *Darſchan.*

p Targum. Pſalm. 84. 7.

Chap. VII.

Of their title Rabbi.

About the time of our *Saviour Chriſt* his nativity, titles began to be multiplyed, and amongſt the reſt, theſe of *Rab*, *Ribbi*, *Rabbi*, and *Rabban*, were in eſpeciall uſe: they all are derived from רבב, *Rabab*, ſignifying,

nifying, *Multiplicatus fuit*, and they found as much as πολυμαθέστατος, that is, a *Maſter*, or *Doctor*, eminently gifted with variety of knowledge. Concerning theſe titles, they write thus, [a] that *Rabbi* is a more excellent title than *Rab*, and *Rabban* more excellent than *Rabbi*; and the ſimple name without any title, as *Haggi*, *Zachari*, *Malachi*, was more excellent than *Rabban*. About this time they uſed a ſet form of diſcipline in their Schools. The Scholar was termed תלמיד, *Talmid*, a *Diſciple*, in reſpect of his learning, קטן *Katan*, a *Junior*, in reſpect of his minority, בחור *Bachur*, that is, one *choſen* or *elected*, in reſpect of his *election* or *cooptation* into the number of *Diſciples*. After he had proved a good proficient, and was thought worthy of ſome degree, then was he by impoſition of hands made a *Graduate*, חבר *Chaber*, a *companion* to a *Rabbi*. This impoſition of hands they termed סמיכה, vel סמיכות, *Semicah*, or *Semicuth*, which ceremonie they obſerved in imitation of *Moſes* toward *Joſhuah*. The Lord ſaid unto *Moſes*, Take thou *Joſhua* the ſon of *Nun*, in whom is the ſpirit, and *put thine hand upon him*, *Numb.* 27. 18. At which time he that impoſed hands on him, uſed [b] this form of words, *I aſſociate thee, and be thou aſſociated.* After this, when he was worthy to teach others, then was he called *Rabbi*; and whereas in his *minority*, his own name being ſuppreſſed, he was called only by his *Fathers name*, as, *the ſon of* N. When he was made *Graduate* by *impoſition of hands*, then was he called by his *own name* N. *the ſon of* N. And afterward when he was thought worthy to teach, then was the title *Rabbi* prefixed, after this manner, *Rabbi* N. *the ſon of* N. For example, *Maimonides* at firſt was termed only *Ben Maimon*, the ſon of *Maimon*: after his degree, then was he called by his own name added to his Fathers, *Moſes Ben Maimon*, *Moſes the ſon of Maimon*: at laſt being licenſed to teach, then was he called [illegible] *Rambam*, which abbreviature, conſiſting of Capitall letters, ſignifieth *Rabbi Moſes Ben Maimon*, *Rabbi Moſes the ſon of Maimon*. So *Rabbi Levi* the ſon of *Gerſom*, in his minoritie was called the ſon of *Gerſom*, afterward *Levi the ſon of Gerſom*; at laſt [illegible] *Ralbag*, *Rabbi Levi the ſon of Gerſom*. This diſtinction of *Scholars*, *Companions* and *Rabbies*, appeareth by that ſpeech of an ancient *Rabbi*, ſaying, [c] *I learned much of my Rabbies or Maſters, more of my Companions, moſt of all of my Scholars.* That every *Rabbi* had diſciples, and that his own diſciples, and other welwiſhers ſtiled him by the name of *Rabbi*, in the dayes of our Saviour, needeth no proof. *Judas* came to *Chriſt* and ſaid, *God ſave thee Rabbi*, *Math.* 26. 49. In like manner *Johns Diſciples* came and ſaluted *John* by the name of *Rabbi*, *John* 3. 26. And *Chriſt* by the name of *Rabbi*, *John* 1. 38. But whether there were ſuch a formall impoſition of hands then in uſe, I much doubt. The manner of their meetings, when diſputations were had in their Synagogues, or their Schools, was [d] thus. The chief *Rabbies* ſate in reſerved Chairs, theſe are thoſe chief ſeats in the *Synagogues*, which the *Scribes* and *Phariſees* ſo affected, *Math.* 23. 6. Their *Companions* ſate upon benches or lower forms, their *Scholars* on the ground at the feet of their Teachers. Saint *Paul* was brought up at the feet of *Gamaliel*, *Acts* 22. 3. And *Mary* ſate at *Jeſus* feet, and heard his word, *Luke* 10. 39. The poſiture of their body differed according to their degrees. The [e] *Rabbi* is deſcribed to be [illegible] *Joſcheb*, one that ſitteth: The *Champion*, [illegible] *Mithabbek*, the word ſignifieth a kinde of leaning upon another bench, ones head lying in the others boſome, in manner of the ancient

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[a] Aruch in voce אבי.

[b] אני סומך אותך והרי את סמוך. Id eſt, Scaligero interprete, Ego tibi impono manum, & manus tibi impoſita eſto. Trihær. c. 5. p. 264. vide etiam Cunæum de Rep. Heb. lib. 1. cap. 12.

[c] *Vide P. Fagium in Scholiis ſuis ad cap.* 4. *Pirke Aboth.*

[d] *Philo Jud. Quod omnis probus, p.* 679.

[e] *Scaliger in Trihæreſ. cap.* 5. *Exc. c.* 1. *Beracoth.*

ancient ſitting at table, and it was a deportment of the body, inferior to that of [f] *ſitting*: The *Scholar* was termed מתאבק *Mithabek*, one that doth lie along in the duſt, and this was a token of the *Scholars* humility, thus humbling and ſubjecting himſelf even to the feet of his *Maſter*: [g] This ſame cuſtome it is thought, Saint *Paul* laboured to bring into the *Chriſtian Church*, 1 *Cor.* 14. Their Scholars were not all of equall capacity, whence [h] they ſaid, ſome had *conditionem ſpongiæ*, others *clepſydræ*, others *ſacci farinacei*, and others *cribri*. Some reſembled the *ſponge*, and ſuck in all that they heard without judgement; others the *Hour-glaſſe*, they took in at one eare, and let out at the other; others the *Wineſack*, thorow which Wine is ſo drained from the dregs, that only the dregs remain behinde: laſtly, others the *Rying-ſeive*, which in winnowing lets out the courſer ſeed, and keepeth in the corn.

Chap. VIII.

Of their Nazarites and Rechabites.

There are two ſorts of *Votaries* mentioned in the Old *Teſtament*, *Rechabites*, *Jeremie* 35. and *Nazarites*, *Numbers* 6. I finde ſcarce any thing warrantable concerning theſe two, more than what the Scripture delivereth in the fore quoted places: therefore concerning the matter of their vows, I referre the Reader to the foreſaid Texts of Scripture, here only we will note the diſtinction of *Nazarites*. The firſt are theſe *Votaries*, termed ſo from נזר *Nazar*, to ſeparate, becauſe they ſeparated themſelves from three things, *Firſt*, from Wine, and all things proceeding from the

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[f] *Pirke Aboth.* c. 4.

[g] *Ambroſ.* 1 *Cor.* 14.

[h] *Pirke Aboth.* c. 5.

Vine. *Secondly*, from the razor, becauſe they ſuffered no razor to come upon their head, but let their hair grow all the daies of their ſeperation. *Thirdly*, from pollution by the dead: this ſeparation again was two fold, either for a ſet number of dayes, or for a mans whole life, that they termed *Naziraatum dierum*, this, *Naziraatum ſeculi*: of that ſort was Saint *Paul* and thoſe four with him, *Acts* 21. 24. Of this ſort was *Sampſon, Judges* 13. and *John Baptiſt*. The juſt number of daies, how long the former of theſe two ſeparated themſelves, is not expreſſed in *Scripture*, but the [a] *Hebrew Doctors* determine them to be thirty, becauſe it is ſaid, *Number.* 6. 5. *Domino ſanctus* יהיה *erit*, which word, (ſay they) containing thirty, expreſſeth the juſt number of dayes to be obſerved in this voluntary ſeparation. The ſecond ſort of *Nazarites*, were ſo termed from נצר, *Natſar*, from whence commeth *Natſereth*, or *Nazereth*, the name of a certain Village in *Galile*, where Chriſt was conceived and brought up: Hence our *Saviour* himſelf was called a *Nazarene*, or *Nazarite*, *Matth.* 2. 23. and thoſe that embraced his doctrin *Nazarites*, *Acts* 24. 5. Afterward certain *Hereticks* ſprung up, who, as the *Samaritans* joyned *Jewiſh ceremonies* with *Heatheniſh* rites, ſo [b] they joyned together *Chriſt* and *Moſes*; the *Law* and the *Goſpel*; *Baptiſm* and *Circumciſion*: of the beginning of theſe we ſhall read, *Acts* 15. 2. Then came down certain from *Judæa*, and taught the brethren, ſaying, *Except ye be circumciſed after the manner of Moſes, ye cannot be ſaved*. Theſe Heretiques were called *Nazarites*, either of malice by the *Jews*, to bring the greater diſgrace upon *Chriſtian* religion, or elſe becauſe at firſt they were true, though weak *Nazarites*, that is, *Chriſtians*, miſled by *Peters Judaizing* at *Antioch*,

[a] *Sheindler in Pentaglot.*

[b] *Hieronym. Iſa.* 8. *Idem. refert Epiphanius* l. 1. *Tom.* 2. *Hær.* 29.

tioch, Gal. 2. 11. And hence it is [c] thought, that the *Church* at *Antioch*, in deteſtation of this new-bred hereſie, faſtened upon them by the name of *Nazarites*, forſook that name, and called themſelves *Chriſtians*, *Acts* 11 26. *Symmachus*, that famous interpreter of the Old *Teſtament*, was a ſtrong defender of this hereſie, and [d] from him in after times they were named *Symmachiani*. The *Jews* had them in as great hatred, as the *Samaritans*, whereupon [e] three times every day, at *morning, noontide*, and *evening*, they cloſed their prayers with a ſolemn execration, *Maledic, Domine, Nazaræis*. Laſtly, another ſort of *Nazarites* there were, ſo termed from נסר, *Naſar*, ſignifying to *aboliſh*, or *cut off*; [f] becauſe they did *aboliſh* and *cut off* the five books of *Moſes*, rejecting them as not *Canonicall*.

Chap. IX.

Of the Aſſideans.

IT is much controverſed, whether the *Aſſideans* were *Phariſees* or *Eſſenes*, or what they were. Were I worthy to deliver my opinion, or, as the *Hebrews* proverbe is, to thruſt in my head amongſt the heads of thoſe wiſe men: I conceive of the *Aſſideans* thus. Before their captivitie in *Babilon*, we ſhall finde the word חסידים, *Caſidim*, (tranſlated *Aſſidai Aſſideans*,) to ſignifie the ſame as צדיקים, *Tſadikim*, *Juſt*, or *good men*: both were uſed promiſcuouſly, the one for the other, and both ſtood in oppoſition to the רשעים *Reſchagnim*, that is, *ungodly or wicked men*. At this time the whole body of the *Jews* were diſtinguiſht into two ſorts *Chaſidim*, and *Reſchagnim*: *Good* and *Bad*.

After their captivity, the *Chaſidim* began to be di-

[c] *Franciſ. Jun. parall. lib.* 1. 8.

[d] *Auguſtin. lib.* 19. *contra Fauſtum Manichæum*, c. 4.

[e] *Epiphan. lib.* 1. *Tom.* 2. *hæreſ.* 29.

[f] *Epiphan. lib.* 1. *Tom.* 1. *hær.* 18.

ſtinguiſhed from the *Tſadikim.* [a] The *Tſadikim* gave themſelves to the ſtudy of the Scripture. The *Chaſidim* ſtudied how to *adde unto the Scripture.* [b] Secondly, the *Tſadikim* would conform to whatſoever the Law required; The *Chaſidim* would be *holy above the Law.* Thus to the repairing of the Temple, the maintenance of ſacrifices, the relief of the poor, &c. they would voluntarily adde over and above, to that which the Law required of them. Whence it is noted, that thoſe were *Chaſidim,* who would ſay, *What is mine, is thine, and what is thine, is thine own*; thoſe *Reſchagnim,* which would ſay, *What is thine is mine, and what is mine is mine own*; and it is probable, that the middle ſort mentioned in the ſame place, who would ſay, *What is mine is mine, what is thine is thine own*; were the very *Tſadikim.*

At this time the body of the *Jews* were diſtinguiſhed into three ſorts, in reſpect of holineſſe. First, *Reſchagnim,* ἀσεβεῖς, *wicked,* and *ungodly men.* Secondly, *Tſadikim,* δίκαιοι, *juſt,* and *righteous men.* Thirdly, *Chaſidim,* who are ſometimes tranſlated ὅσιοι, *holy men,* and that for the moſt part: [c] but ſometimes alſo ἀγαθοὶ, *good men*; Theſe of all others were beſt reputed, and beloved of the people. The Apoſtle ſhewing the great love of *Chriſt,* dying for us, amplifieth it by alluſion unto this diſtinction of the people: *Chriſt* dyed for the *ungodly.* Scarcely for a *righteous man* will one die, yet peradventure for a *good man* ſome would even dare to die, *Rom.* 5: *verſes* 6, 7. The gradation ſtandeth thus: Some peradventure would die for one of the *Chaſidim,* a *good man*; ſcarcely any for one of *Tſadikim,* a *juſt,* or *righteous man*: For the *Reſchagnim,* or *ungodly,* none would die; yet *Chriſt* dyed for us *ungodly,* being ſinners, and his enemies.

Now

[a] D. Kimchi Pſal. 103.17.

[b] Pirke Aboth. 5.

[c] Aſsidæi de quibus agitur. 1 Maccab. 7.13. vocantur à Joſepho lib. 12. c. 16. ἀγαθοὶ καὶ ὅσιοι τ' ἔθνους.

Now as long as theſe works of ſupererrogation remained arbitrary, and indifferent, not required as neceſſary, though preferred before the ſimple obedience to the Law: ſo long the heat of contention was not great enough to breed ſects and hereſies: But when once the precepts and rules of ſupererrogation were digeſted into *Canons*, and urged with an opinion of neceſſity; Then from the *Chaſidim* iſſued the brood of *Phariſees*; [d] and alſo from them (as it is probably thought) the hereſie of the *Eſſenes*; both obtruding unwritten traditions upon the people, as ſimply neceſſary, and as a more perfect rule of ſanctity than the Scripture: At this time the *Tſadikim* in heat of oppoſition rejected not only traditions, but all Scripture, except only the five books of *Moſes*; for which reaſon they were called *Karaim* [e]. Some are of opinion they rejected only *traditions*, and imbraced all the books of Scripture: Which opinion ſoever we follow they had their name [illegible], *Karaim*, *Textuales*, *Scripturarii*, (i.) *Text men* or *Scripture readers*, becauſe they adhered to *Scripture* alone, withſtanding and gainſaying *traditions*, with all their might. And if we follow the latter, then all this while the *Karaim* were far from hereſie; but in proceſſe of time, when from *Sadok*, and *Baithus*, theſe *Karaim* learned to deny all future rewards for good works, or puniſhment for evill, or reſurrection from the dead; now the *Karaim* became compleat *Sadduces*, and perfect *Heretiques*, taking their denomination from their firſt author, *Sadok*. The time of each hereſies firſt beginning, ſhall be more exactly declared in their ſeverall Chapters.

[d] *Joſeph. Scaliger. Trihæreſ. cap.* 22.

[e] *Joſep. Scalig. ibid.*

Chap. X.

Of the Phariſees.

THere are [a] three opinions concerning the *Etymologie* of the name *Phariſee*. The firſt, are thoſe which derive it from פרש *Paraſh, Expandere, Explicare*; either from the *enlarging* and *laying open* their phylacteries, or from their *open performance*, of good works in publike view of the people as being ambitious of mans praiſe. Secondly, from פרש *Paraſch, Exponere, Explanere*, becauſe they were of chief repute, and counted the profoundeſt *Doctors* for the *expoſition* of the Law, ſo that they were termed [b] *Peruſchim, quia Poreſchim; Phariſees*, becauſe they were *expounders* of the Law. Thirdly, others derive the name from the ſame verb, but in the conjugation *Piel*, where it ſignifieth *Dividere, ſeparare*, to *ſeparate*. [c] In this acception, by the *Greeks* they were termed ἀφωρισμένοι, we may *Engliſh* them *Separatiſts*. Their *ſeparation* is conſiderable, partly in the particulars *unto which*, partly in thoſe *from which they Separated*.

First, They *Separated themſelves to the ſtudy of the Law*, in which reſpect they might be called, ἀφωρισμένοι εἰς τὸν νόμον, *Separated unto the Law*. In alluſion unto this, the *Apoſtle* is [d] thought to have ſtiled himſelf, *Rom.* 1. 1 ἀφωρισμένος εἰς εὐαγγέλιον, *Separated unto the Goſpel*: when he was called, from being a *Phariſee*, to be a *Preacher of the Goſpel*: and now not *ſeparated to the Law*, but to the *Goſpel*.

Secondly, They *ſeparated* themſelves, or at leaſt pretended a [e] *ſeparation to an extraordinary ſanctity of life above other men.* God I thank thee that I am *not*

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[a] *Quartam etymologiam* (*cujus fundus & autor putatur Hieronymus Præfat. in Amos*) *refellit Scriptura Hebraica, ſi enim Phariſæus diceretur à verbo* פרץ *Dividere, ſcriberentur Phariſæi* פרוצים *non* פרושים

[b] *Gorionides*, c. 22.

[c] *Suidas.*

[d] *Druſius de trib. ſect. lib.* 2. c. 2.

[e] *Suidas.*

as other men are, extortioners, unjuſt, adulterers, &c. *Luke* 18.11.

The particulars *from which they ſeparated themſelves*, were theſe:

Firſt, *From commerce with other people*, as afterward will appear in their traditions, whence they called the common people by reaſon of their ignorance, [illegible] *populum terræ, the people of the earth*. In the Goſpel of Saint *John* 7.49. they are called [illegible] *This people* who knoweth not the Law are curſed.

Secondly, *From the* [k] *apparel and habits of other men*: for they uſed peculiar kindes of habits, whereby they would be diſtinguiſhed from the vulgar. Hence proceeded that common ſpeech, *Veſtes populi terræ, conculcatio ſunt Phariſæorum*.

Thirdly, *From the* [l] *cuſtomes and manners of the world*.

This hereſie of the *Phariſees* ſeemeth to have had its firſt beginning in *Antigonus Sochæus*. He being a *Phariſee* ſucceeded *Simon the Juſt*, who was coetanean with *Alexander* the Great: he lived three hundred years before the birth of *Chriſt*.

The *Phariſees* were not reſtrained to any particular Tribe or Family, but indifferently they might be of any. Saint *Paul* was a *Benjamite*, [i] *Hyrcanus* was a *Levite*.

Each Sect had his *Dogmata*, his proper *Aphoriſmes*, Conſtitutions, or Canons; ſo the *Phariſees* had theirs. My purpoſe is, both concerning theſe and the other Sects, to note, only the firſt Canons, or *Aphoriſmes*, wherein chiefly they were hereticall and one differing from the other.

Firſt, the *Phariſees* * aſcribed *ſome things* to *Fate* or *Deſtiny*, and *ſome things* to *mans Free-will*.

[k] R. Dauid [illegible] phon. 1. 8.

[l] [illegible]

[illegible] Chryſ. Matth. 15.

[i] *Flavius Joſeph. lib.13.cap.18.*

* *Joſeph. l.13. cap.9.*

Secondly, they confeſſed that there were *Angels* and *Spirits*, *Acts* 23.8.

Thirdly, concerning the reſurrection of the dead, they acknowledged it, and [l] taught that the ſouls of evil men deceaſed, preſently departed into everlaſting puniſhment; but the ſouls, they ſay, of good men, paſſed by a kinde of Pythagorean μετεμψύχωσις into other good mens bodies. Hence it is [m] thought, that the different opinions concerning our *Saviour* did ariſe; Some ſaying that he was *John Baptiſt*, others *Elias*, others *Jeremias*, *Matt.* 16.14. as if *Chriſt* his body had been animated by the ſoule either of *John*, *Elias*, or *Jeremias*.

Fourthly, they did ſtiffly maintain the Traditions of their *Elders*. For the better underſtanding what their Traditions were, we muſt know that the *Jews* ſay the Law was [n] *twofold*, one committed to writing, which they called תורה שבכתב *Thorah ſchebichthab*, *the written Law*; the other delivered by tradition, termed by them, תורה שבעל פה *Thorah begnal pe*. They ſay both were delivered by *God* unto *Moſes* upon Mount *Sinai*, the latter as an expoſition of the former, which *Moſes* afterward delivered by mouth to *Joſhua*, *Joſhua to the Elders, the Elders to the Prophets, the Prophets to thoſe of the great Synagogue*, from whom ſucceſſivly it deſcended to after ages. Theſe traditions were one of the chief controverſies between the *Phariſees* and the *Sadduces*. [o] *The Phariſees ſaid, Let us maintain the Law which our Fore-fathers have delivered into our hands, expounded by the mouth of the Wiſe-men, who expounded it by tradition. And loe, the Sadduces ſaid, Let us not beleeve or hearken to any tradition or expoſition, but to the Law of Moſes alone.* The traditions which they chiefly urged were theſe.

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[l] *Joſeph de bello. lib.2. cap.12.*

[m] *Serar. Trihæres. lib.2.c.3. It. Druſ. in præter.*

[n] *Moſes Kotſen. in præf. lib. præcept.*

[o] *Gorionides cap.* 19.

1. *They would not eat untill they had waſhed their hands.* Why doe thy Diſciples tranſgreſſe the tradition of the *Elders?* for they waſh not their hands when they eat bread, *Matth.* 15.2. This waſhing is ſaid to have been done πυγμῇ, *Mark* 7. 3. that is, *often*, as ſome tranſlate the word, taking πυγμῇ in this place to ſignifie the ſame as πυκνὰ in *Homer*, *frequenter*. Others tranſlate the word *accuratè*, *diligenter*, intimating the great care and diligence they uſed in waſhing: with this the [p] *Syriake* text agreeth. [q] Others think that there is in that phraſe, alluſion unto that rite or manner of waſhing in uſe among the *Jewes*, termed by them נטילת ידים *Netilah iadaim*, the *lifting up of their hands*. The *Greek* word πυγμῇ is thought to expreſſe this rite, becauſe in this kinde of waſhing, *They uſed to joyn the tops of the fingers of each hand together with the thumb*, ſo that each hand did after a ſort reſemble τὴν πυγμὴν, i. a *fiſt*. This ceremonie was thus performed: *Firſt*, they waſhed their hands clean. Secondly, they compoſed them into the forementioned form. Thirdly, they lifted them up, ſo that the water ran down to the very elbows. Laſtly, they let down their hands again, ſo that the water ran from off their hands upon the earth. [r] And that there might be ſtore of water running up and down, they poured freſh water on them when they lifted up their hands, and poured water twice upon them when they hanged them down. Unto this kinde of waſhing *Theophylact* ſeemeth to have reference, when he ſaith that the *Phariſees* did [ſ] *cubitaliter lavare*, *waſh up to the elbows*. Laſtly, other [t] interpret πυγμῇ to be the fiſt, or hand cloſed, and the manner of waſhing hereby denoted to be *by rubbing one hand cloſed in the palm or hollow of the other*. All imply a diligent and accurate

[p] בטילאית i. ἀκριβῶς. *Luke* 1.3.

[q] *Joseph Scaliger. Triheref. cap.* 7.

[r] *Muſter in Deut.* 8.

[ſ] *Theophylact. in Marc.* 7.3.

[t] *Beza in majoribus ſuis annotationibus, c. Marc.* 7.3.

accurate care in waſhing: the ceremonious waſhing by lifting up of hands, and hanging them down, beſt expreſſeth the ſuperſtition, which only was aimed at in the reproof, though all theſe ſorts of waſhing, to the *Phariſees* were ſuperſtitious, becauſe they made it not a matter of outward *decencie* and *civility*, but of *religion* to eat with waſht or unwaſht hands, urging ſuch a neceſſity hereof [n], that in caſe a man may come to ſome water, but not enough both to waſh and drink, he ſhould rather chooſe to waſh than to drink, though he die with thirſt. And it was deemed amongſt them, as great a ſin to eat with unwaſht hands, as to commit fornication. This tradition of waſhing hands, though it were chiefly urged by the *Phariſees*, yet all the *Jews* maintained it, as appeareth by the places quoted.

We may obſerve three ſorts of waſhing of hands in uſe among the *Jewes*. 1. *Phariſaicall* and *ſuperſtitious*; this was reproved. 2. *Ordinary* for outward *decencie*; this was allowed. The third *in token of Innocency*; this was commanded the *Elders* of the neighbour Cities in caſe of murder, *Deut.* 21. 6. It was practiſed by *Pilate*, *Mat.* 27. 24. and alluded unto by *David*, I will *waſh my hands in innocency*, ſo will I compaſs thine Altar, *Pſal.* 26. 6.

2. *When they came from the Market they waſht*, *Mark* 7. 4. the reaſon thereof was, becauſe they there having to doe with divers ſorts of people, unawares they might be polluted. The word uſed by Saint *Mark* is, βαπτίσωνται, *they baptized themſelves*: implyeth the *waſhing of their whole body*. And it ſeemeth that thoſe *Phariſees* who were more zealous than others, did thus *waſh* themſelves alwayes before dinner. The *Phariſee* marvelled that *Chriſt* had not firſt waſhed

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[n] ...uſius præter- it. Matt. 15. in ...eund. & ...uxtorf. Synag. Judaic. cap. 6. pag. 93. ex Tal- m.

himſelf before dinner, *Luke* 11.38. Unto this kinde of ſuperſtition, St. *Peter* is thought to have inclined, when he ſaid, *Lord, not my feet only, but alſo the hands and the head*, *John* 13.9. Thus finding his modeſty diſliked, when he refuſed to have his feet waſht by his *Lord* and *Maſter*; now he leapeth into the other extreme, as if he had ſaid, not *my feet only, but my whole body*. Hence proceeded that Sect of the *Hemerobaptiſtæ*, i. *Daily Baptiſts*, ſo called [x] becauſe they did *every day thus waſh themſelves*.

3. *They waſht their cups, and pots, and braſen veſſels, and tables*, *Mark* 7.4.

4. *They held it unlawfull to eat with ſinners*, *Mat.* 9.11. yea, they judged it a kinde of pollution to be touched by them, *Luke* 7.39. If this man were a *Prophet*, he would ſurely have known who, and what manner of woman this is which toucheth him, for ſhe is a ſinner. Of ſuch a people the *Prophet* ſpeaketh, They ſaid, Stand apart, come not neer to me, or (as the words may be rendred) [y] *Touch me not*, for I am holier than thou, *Eſay* 65.5. [z] The like practice was in uſe among the *Samaritans*, who if they met any ſtranger, they cried out, *μὴ ψαύσῃς*, *Ne attingas*, *Touch not*.

5. *They faſted twice in the week*, *Luke* 18.12. [b] namely, *Mundayes* and *Thurſdayes*, [c] becauſe *Moſes* (as they ſay) went up into Mount *Sinai* on a *Thurſday*, and came down on a *Munday*.

6. *They made broad their Phylacteries, and inlarged the borders of their garments*, *Matth.* 23.5. Here three things are worthy our conſideration. First, What theſe *Phylacteries* were. Secondly, What was written in them. Thirdly, Whence they were ſo called. [d] *Epiphanius* interpreteth theſe *Phylacteries* to be

[x] Epiph. l. 1. Tom. 1. cap. 17.

[y] [illegible] Ne attingas me.

[z] Scalig. de emend. temp. l. 7. Idem elench. Epiphan. lib. 1. Tom. 1. cap. 13.

[b] Theophylact. in Luk. 18.12. Epiphan. hæreſ. 16.

[c] Druſius in Luc. 18. v. 12.

[d] Epiph. lib. 1. Tom. 1. cap. 15.

be [illegible], *purple ſtuds or flouriſhes woven in garments*; as if *Epiphanius* had conceived the *Phariſees* garment to be like that which the *Roman Senators* were wont to wear, termed by reaſon of thoſe *broad ſtuds* and *works* woven in it, *Laticlavium*: but ſeeing that theſe *Phylactaries* were additaments and ornaments, whereof there were two [e] ſorts, the one tied to their *foreheads*, the other to their *left hands*; hence it followeth, that by theſe *Phylactaries* could not be meant whole garments, or any emboſſements, or flouriſhings woven in the cloth. Generally they are thought to be ſchedules or ſcrols of parchment, whereof as I noted there were two ſorts, *Phylactaries for the head*, or *frontlets*, reaching from one ear to the other, and tied behind with a thong; & *Phylactaries for the hand faſtened upon the left arm, above the elbow on the inſide, that it might be near the heart*. Both theſe ſorts were worn, not by the *Phariſees* only, [f] but by the *Sadduces* alſo, but with this difference; The *Phariſees* haply for greater oſtentation wore their hand *Phylactaries above their elbowes*: the *Sadduces on the palms of their hands*: [g] Nay all the *Jews* wore them, our *Saviour Chriſt* not excepted. The command was generall, *Exod.* 13. 9. It ſhall be for a ſign unto thee upon thine hand, and for a memoriall between thine eyes. So that it is not the wearing of them which our *Saviour* condemned, but the making of them broad, whereby they would appear more holy than others.

In theſe Parchments they wrote [h] only the *Decalogue* or ten commandements, in the opinion of *Chryſoſtome* and *Hierome*: but generally and upon better grounds it is thought they wrote theſe four ſections of the Law.

1. The firſt began, Sanctifie unto me all the firſt-born

[e] *Moſes Kotſenſis, præc affir.* 22.

[f] *Maimon in Tephillim c.*4.§.8.

[g] *Scalig. Trihæreſ. p.*430.

[h] *Chryſ. & Hier. in Matth.*23.

born,&c. *Exod.*13.2.to the end of the 10.*verſ.*

2. The ſecond began, And it ſhall be when the Lord ſhall bring thee,&c. *Exod.*13.11.to the end of the 16. *verſ.*
3. The third began, Hear ô Iſrael, &c. *Deut.*6.4. and continued to the end of the 9 *verſ.*
4. The fourth began, And it ſhall come to paſſe; if you ſhall hearken diligently, &c. *Deut.*11.13. to the end of the 21.*verſ.*

These four Sections written in ſcrols of parchment, and folded up, they faſtned to their *foreheads* and their *left arms*: thoſe that were for the *forehead*, they wrote in four diſtinct pieces of parchment [i] eſpecially, and if they wrote it in one piece, the length of every Section ended in one Column, and they did put them into one skin, in which there was the proportion of four houſes or receptacles, and not into four skins: every receptacle was diſtinct by it ſelf; and thoſe that were for the hand, were written in one piece of parchment principally, the four ſections in four columns, but if they wrote them in four pieces it was at length, and they put them in a skin that had but one receptacle.[k] In time of perſecution when they could not openly wear theſe *Phylacteries*, then did they tie about their hands a red thread, to put them in minde of the blood of the Covenant of the Law:

[i] Moſes Kotſenſ. fol.104.col.3.

[k] Munſter de præcept.affirm.

Touching the name, *Moſes* calleth them [illegible] *Totaphoth*, which word hath almoſt as many *Etimologies* as interpreters; the moſt probable in my opinion, is, that they ſhould be ſo called *per Antiphraſin*, from [illegible], *Incedere, to go,* or *move*, becauſe they were *immoveable*: Hence the Septuagint tranſlates them ἀσάλευτα, *Immoveable ornaments*: The Rabbines call them *Tephillim*, *Prayer-ornaments*: [l] Others call them *Pittacia*, and *Pittaciola*,

[l] Hieronim.in Matth.23.

πιττάκια, from πιττάκιον, which signifieth a piece or parcel of cloth, In the *Gospel* they are called φυλακτήρια, *Phylacteries*, from φυλάττειν, to *conserve* or *keep*. First, because by the use of them, the *Law* was *kept*, and *preserved* in memory. Secondly, because the *Pharisees* superstitiously conceited, that by them, as by Amulets, Spells, and Charms, hanged about their necks, themselves might be *preserved from dangers*. The word φυλακτήριον, signifieth a Spell; and *Hierom* testifieth, that the *Pharisees* had such a conceit of these ornaments: In which place he compareth the *Pharisees* with certain superstitious women of his time, who carried up and down upon the like ground, *parvula evangelia, & crucis ligna*, Short sentences out of the *Gospel*, and reliques of the Crosse. The same superstition hath prevailed with many of latter times, who for the same purpose hang the beginning of n Saint *Johns Gospel* about their necks. And in the yeare of our *Lord* 692. certain Sorcerers were condemned for the like kinde of *Magick*, by the name of o φυλακτηριασταί, that is, *Phylacterians*.

Thus much of their *Phylacteries*; in the same verse is reproved the *inlarging of their borders*. That which we read borders, in the *Gospel*, is called, *Numb.* 15. 38. ציצית *Tsitsith*, *Fringes*; and גדלים *Gedelim*, *Deut.* 22. 12; which word we likewise translate in that place, *Fringes*. They were in the forequoted places commanded, and our *Saviour Christ* himselfe did weare them, *Luk* 8. 44. The latter Hebrew word signifieth a *large Fringe*, which aggravateth the superstition of the *Pharisees*, in making their fringes *larger*, when the Law had allowed them *large*. This literall exposition I take to be most agreeable with the *Text*, though to *inlarge*, in p *Greek* and *Latine*, sometimes signifieth

n *Scalig. Elench. Trihær. cap 7.*

n *Concil. quinti Sexti, Canon 61.*

o *Vide D. Kimchi in Radic.*

p Τὸ μεγαλύνειν *apud Euripidem in Bacchis, valet Magnifice jactare, Efferre. Magnificare apud Varronem & Plinium eadem significatione usurpatur. Theodor. Beza in Matt. 23.*

ſignifieth to *boaſt, vaunt.* or *bragge of a thing*, and in this ſenſe it may very well fit a *Phariſee.* The reaſon of this command was, to put them in minde of the commandements, *Numb.* 15. And for the furtherance of this duty, [q] they uſed ſharp thorns in their fringes, that by the often pricking of the thorns, whether they walked or ſate ſtill, they might be the more mindefull of the Commandements.

[q] *Hieron. in Mat.* 23.

There were [r] ſeven ſorts of *Phariſees.* 1. *Phariſæus Sichemita*, He turned *Phariſee* for gain, as the *Sichemites* ſuffered themſelves to be circumciſed.

[r] *Talmud. tract. Suta cap* 3.

2. *Phariſæus truncatus*, ſo called as if he had no feet, becauſe he would ſcarce lift them from the ground when he walked, to cauſe the greater opinion of his meditation.

3. *Phariſæus impingens*, He would ſhut his eyes when he walked abroad, to avoid the ſight of women, in ſo much that he often daſht his head againſt the walls that the blood guſht out.

4. *Phariſæus quid debeo facere, & faciam illud.* He was wont to ſay, *What ought I doe? and I will doe it.* Of this ſort ſeemeth the man in the *Goſpel* to have been, who came unto *Chriſt*, ſaying, *Good Maſter what ſhall I doe? &c.* and at laſt replied, *All theſe have I done from my youth upward*, *Luk.* 18.

5. *Phariſæus mortarius.* So called becauſe he wore a hat in manner of a deep *Mortar*, ſuch as they uſe to bray ſpice in, in ſo much that he could not look upward, nor of either ſide; only downward on the ground, and forward or forth-right.

6. *Phariſæus ex amore.* Such a one as obeyed the law for the love of virtue.

7. *Phariſæus ex timore.* Such a one obeyed the law for fear of puniſhment. He that conformed for fear, had

reſpect chiefly to the *negative Commandements*; but he that conformed for love, eſpecially reſpected the *affirmative*.

Chap. XI.

Of the Sadduces.

TO omit other *Etymologies* of the name, there are two only which have ſhew of probability. [a] Some derive it from *Sedek, Juſtitia*, as if they had been *Juſtitiaries*, ſuch as would juſtifie themſelves before *Gods* tribunall. [b] There are that derive it and that upon more warrantable grounds, from *Sadoc*, the firſt Author of the hereſie; ſo that the *Sadduces* were ſo called from *Sadoc*, as the *Arrians* from *Arrius*, the *Pelagians* from *Pelagius*, the *Donatiſts* from *Donatus*, *&c.*

[a] Epiphan. lib. 1. cap. 14.
[b] ἀπὸ αἱρεσιάρχου Σαδὼκ ὀνομάζεται. Theophylact.

This *Sadoc* lived under *Antigonus Sochæus*, who ſucceeded *Simion the Juſt*. He was *Antigonus* his Scholar, and by him brought up in the doctrin of the *Phariſees*, but afterward fell from him, & broacht the hereſie of the *Sadduces*, which hereſie, becauſe it had much affinity with that which the Heritique *Doſitheus* taught, hence are the *Sadduces* ſaid to [c] be a branch or Skirt of the *Doſitheans*, though in truth *Doſitheus* lived not till [d] after *Chriſt*; and although theſe two hereſies did agree in many things, yet in a main point they differed, [e] *Doſitheus* believed the reſurrection, the *Sadduces* denied it, and by conſequence the *Doſitheans* believed all other points neceſſarily flowing from this.

[c] Epiph. hæreſ. 14. It. Tertullian. de præſcript. cap. 45.
[d] Origen. contra Celſum, lib. 2.
[e] Epiph. hæreſ. 13.

The occaſion of this hereſie was this. When *Antigonus* taught that [f] we muſt not ſerve God as ſervants ſerve their maſters for hope of reward, his Scholars *Sadoc* and *Baithus* underſtood him, as if he had utterly denied

[f] Aboth, cap. 1.

denied all future rewards or recompence attending a godly life, and thence framed their hereſie, denying their *reſurrection, the world to come, Angels, Spirits, &c.*

Their *Dogmata, Canons,* or *Conſtitutions* were, 1. *They rejected* [g] *the Prophets, and all other Scripture, ſave only the five books of Moſes.* Therefore our *Saviour* when he would confute their errour, concerning the reſurrection of the dead, he proves it not out of the *Prophets,* but out of *Exod. 3. 6. I am the God of Abraham, the God of Iſaac, and the God of Jacob, Matth. 22. 32.*

2. *They rejected* [h] *all traditions. Whence as they* were called מינאי *Minai,* i. *Heretiques,* in reſpect of the generall oppoſition between them and *Phariſees.* Firſt, becauſe the *Phariſees* were in repute the only *Catholicks.* Secondly, becauſe in their doctrin, the *Phariſees* were much neerer the truth than the *Sadduces,* : So in reſpect of this particular oppoſition, in the ones rejecting, the others urging of traditions, the *Sadduces* were [i] termed קראים *Karaim, Biblers,* or *Scripturiſts.*

3. *They ſaid there was no reward for good works, nor puniſhment for ill in the world to come.* Hence Saint *Paul* perceiving that in the *Councell* the one part were *Sadduces,* the other *Phariſees,* he cried out, *Of the hope,* i. *of the reward expected, and of the reſurrection of the dead, I am called in queſtion, Acts 23. 6.*

4. *They denied the reſurrection of the body, Acts 23. 8. Matth. 22. 23. Luk 20. 27.*

5. *They ſaid the ſouls of men are* [k] *annihilated at their death.*

6. *They denied Angels and Spirits, Act. 23. 8.*

7. *They wholly denied* [l] *Fate or Deſtinie, and aſcribed all to mans Free-will.*

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[g] *Joſeph. Antiq. lib. 13. cap. 18.*

[h] *Elias in* [illegible]

[i] *Druſius de trib.* §. *c. 8. l. 3. p. 130.*

[k] *Joſeph de bello lib. 2. cap. 12.*

[l] *Joſep. l. 13. c. 9.*

The *Samaritanes* and the *Sadduces* are of neer affinity: but yet they differ. First, [m] The *Samaritanes* ſacrificed at the Temple built upon Mount *Garizim*; But the *Sadduces* ſacrificed at *Jeruſalem*. Secondly, The *Samaritanes* allowed no commerce with the *Jews*, *John* 4. 9. yea the mutuall hatred between the *Samaritanes* and the *Jews* was ſo great, that it was not lawfull for the *Jews* to eat or drink with the *Samaritanes*. How is it that thou being a *Jew*, askeſt drink of me which am a woman of *Samaria*? *John* 4. 9. Nay, whereas liberty was granted unto all Nations of the earth to become *Proſelytes* to the *Jews*, ſo did the *Jews* hate the *Samaritanes*, that they would not ſuffer a *Samaritane* to be a *Proſelyte*. This appeareth by that ſolemn [n] *Excommunication*, termed *Excommunicatio in ſecreto nominis tetragrammati*: the form thereof, as it was applyed (ſay they) by *Ezra* & *Nehemiah* unto the *Samaritanes* was thus. *They aſſembled the whole Congregation into the Temple of the Lord, and they brought* 300. *Prieſts, and* 300. *trumpets, and* 300 *books of the Law, and as many boyes, and they ſounded their trumpets, and the Levites ſinging curſed the Samaritanes by all the ſorts of Excommunication, in the myſtery of the name Jehovah, and in the Decalogue, and with the curſe of the ſuperiour houſe of Judgement, and likewiſe with the curſe of the inferiour houſe of Judgement, that no Iſraelite ſhould eat the bread of a Samaritane, (whence they ſay, he which eateth of a Samaritanes bread, is as he who eateth Swines fleſh) and let no Samaritane be a Proſelyte in Iſrael, and that they ſhould have no part in the reſurrection of the dead. R.* [o] *Gerſom* forbad the breaking open of the Letters, under the penalty of this *Excommunication*. This proveth what formerly was ſaid, namely, that between the *Jews* and the *Samaritanes* there

[m] *Epiphan. Tom.* 1.*li.*1.*hæreſ.*14.

[n] *Druſius de trib.ſect.lib.*3. *cap.*11.*ex Ilmedenu.*

[o] *Buxtorf.Epiſt.Hebr.p.*59.

there was no commerce; but the *Sadduces* familiarly converſed with the other *Jews*, even with the *Phariſees* themſelves, yea both ſate together in the ſame *Councell*, *Acts* 23. 6. Now the *Samaritanes* and *Sadduces* agree. 1. *In the rejection of all traditions.* 2. *In the rejection of all other Scriptures ſave only the five books of Moſes.* 3. *In the deniall of the reſurrection and the conſequences, as future puniſhments, and rewards according to mens works*: but the *Samaritanes* held that there were *Angels*, which the *Sadduces* denied. For the proof of theſe agreements and diſagreements between them, read *Epiphanius hareſ.* 9 & 14.

Touching the *Samaritanes*, there are three degrees of alteration in their religion obſervable. Firſt, the ſtrange Nations tranſplanted by *Shalmaneſar* into *Samaria*, when *Iſrael* was carried away captive into *Aſſyria*, worſhipped every one the *God of their own Countries*, 2 *Kings* 17. Secondly, when they ſaw they were devoured by Lions, becauſe they feared not the *Lord*, the *King* of *Aſſyria* ſent one of the *Prieſts* which was taken captive, to inſtruct them in the true worſhip of *God*; which manner of worſhip though they received, yet they would not lay aſide their former Idolatry, but made a mixture of religions, worſhipping the living *God*, and their own dumb *Idols*. Thirdly, *Manaſſes* brother to *Jaddus* the High *Prieſt* in *Jeruſalem*, being married to *Sanballet*, the Horonites daughter, by reaſon of *Nehemiahs* charge of putting away their ſtrange wives, being driven to that exigent, that he muſt either put away his wife, or forgoe the hope of the *Prieſt-hood*; by *Sanballets* means he obtained leave from *Alexander* the Great, to build a *Temple* [p] upon Mount *Garizim*, one of the higheſt mountains in *Samaria*, whither many other, apoſtated *Jews* fled, together

[p] *Joſeph Antiq. lib.*1. *cap* 8.

ther with *Manaſſes*, being made their High *Prieſt*; and now the Sect of *Samaritanes* (between whom and the *Jews* there was ſuch hatred) began, now all thoſe fore-mentioned Errors were maintained: And of this Hill it is that the woman of *Samaria* ſpeaketh, *John* 4.20. Our Fathers worſhipped in this *Mountain, &c.*

By comparing the *Dogmata* of the *Phariſees* with theſe of the *Sadduces*, we may perceive a manifeſt oppoſition between them, yet both theſe joyned againſt *Chriſt, Mark* 12.

This hereſie though it were the groſſeſt amongſt the *Jews*, yet was it embraced and maintained by ſome of the *High-Prieſts* themſelves: [q] *Johannes Hyrcanus* was a *Sadduce*, ſo were his ſons *Ariſtobulus* and *Alexander*, [r] and likewiſe *Ananus* the younger, ſo that *Moſes* chair was not amongſt them exempted from error, no nor hereſie.

[q] *Gorion. de c.* 29.

[r] *Euſeb. hiſt. l.* 2. *cap.* 23. *ex Joſeph. Antiq lib.* 20. *cap.* 8.

Chap. XII.

Of the Eſſenes.

THe *Etymologies* of the names *Eſſai*, or *Eſſeni*, i. *Eſſenes*, are divers; that which I prefer is from the *Syriak* אסא, *Aſa*, ſignifying θεραπεύειν, to heal or cure diſeaſes. [a] Hence are the men ſo often termed θεραπευταὶ, and the women amongſt them, θεραπευτρίδες, that is, *Phyſicians*. For though they gave themſelves chiefly to the ſtudie of the *Bible*, yet withall they ſtudied *Phyſick*.

[a] *Joſeph de bell. l.* 2. *c.* 12 *p.* 786.

Of theſe *Eſſenes* there were two ſorts, ſome *Theoricks*, giving themſelves wholly to *ſpeculation*, other *Practicks*, laborious and painfull in the daily exerciſe of thoſe *handy crafts* in which they were moſt skilfull.

full. Of the latter *Philo* treateth in his book intituled, *Quod omnis vir probus*; Of the former in the book following, intituled, *De vita contemplativa*.

Their *Dogmata*, their *ordinances* or *conſtitutions*, did ſymbolize in many things with *Pythagoras*'s; where they do agree, therefore my purpoſe is firſt to name *Pythagoras*'s, and then to proceed on with the *Eſſenes*. They follow thus.

The [b] *Pythagoreans profeſſed a communion of goods: So the Eſſenes*, [c] *they had one common purſe or ſtock*, none richer, none poorer than other; out of this common treaſury every one ſupplied his own wants without leave, and adminiſtred to the neceſſities of others: only they might not relieve any of their kindred without leave of their Overſeers. They did not by or ſell among themſelves, but each ſupplied the others wants, by a kinde of commutative bartring: yea liberty was granted to take one from another what they wanted without exchange. They performed offices of ſervice mutually one to another, for maſterſhip and ſervice cannot ſtand with community of goods: and ſervants are commonly injurious to the ſtate of their Maſters, according to that ſaying of *R. Gamaliel*, [d] *He that multiplieth ſervants, multiplieth theeves*. When they travelled, beſides weapons for defence, they took nothing with them; for in whatſoever Citie or Village they came, they repaired to the fraternity of the *Eſſenes*, and were there entertained as members of the ſame. And if we doe attentively read *Joſephus*, we may obſerve that the *Eſſenes* of every City joyned themſelves into one *common Fraternity* or *College*: every College had two ſorts of Officers; firſt, *Treaſurers*, who looked to the common ſtock, provided their diet, appointed each his task, and other

[b] *Aul. Gell.* 1. 6. Io *It. Laert. in Pithag.* Κοινὰ τὰ φίλων εἶναι).

[c] *Joſ. l.* 18. *c.* 2.

[d] מרבה עבדים מרבה גזל *Marbe gnebadim, marbe gezel. Pirke Aboth. c.* 1

publick neceſſaries. Secondly, *Others who entertained their ſtrangers.*

2. *The Pythagoreans ſhunned* [e] *pleaſures.* [f] *So did the Eſſenes:* to this belongeth their avoiding off oyle, which if any touched unawares, they wiped it of preſently.

3. *The Pythagoreans* [g] *garments were white: So were the Eſſenes white alſo,* modeſt not coſtly: when once they put on a ſuit, they never changed till it was torn or worn out.

4. *The Pythagoreans forbade* [i] *oathes: So did the Eſſenes,* they thought him a noted lyar who could not be beleeved without an oath.

5. *The Pythagoreans had their* [l] *Elders in ſingular reſpect.* [m] *So had the Eſſenes:* the *bodie or whole company of the Eſſenes,* were diſtinguiſht εἰς μοίρας τέσσαρας, into *four rankes or orders,* according to their Senioritie, and if haply any of the ſuperiour ranks, had touched any of the inferior, he thought himſelf polluted, as if he had touched an *Heathen.*

6. *The Pythagoreans drank* [n] *water: ſo did the* [o] *Eſſenes only water,* wholly abſtaining from wine.

7. *The Pythgoreans uſed* [p] θυσίας ἀψύχους, *Inanimate Sacrifices: So did the* [q] *Eſſenes:* they ſent *gifts* to the Temple, and did not ſacrifice, but preferred the uſe of their *holy water* before *ſacrifice,* for which reaſon the other *Jews* forbade them all acceſſe to the Temple.

8. *The Pythagoreans aſcribed* [r] *all things to fate or deſtinie: So did the* [s] *Eſſenes.* In this *Aphoriſme* all three ſects differed each from other. The *Phariſees* aſcribed ſome things to *Fate,* other things to *mans Free-will.* The *Eſſenes* aſcribed all to *Fate,* nothing to *mans Free-will.* The *Sadduces* wholly denied *Fate,* and

aſcribed

[e] *Juſtin lib. 20.*

[f] *Joſeph. de bello lib. 2 c. 12*

[g] *Suidas. It. Ælian. de varia hiſt. lib. 12 cap. 32.*

[h] *Joſeph. de bello lib. 2. cap. 12.*

[i] *Laert. in vita Pythagoræ.*

[k] *Philo Judæus.*

[l] *Suidas, It. Laertius.*

[m] *Joſeph. de bel. lib. 2. cap. 12.*

[n] *Suidas.*

[o] *Philo de vita contemplativa.*

[p] *Laert. in vita Pythag.*

[q] *Joſeph. Antiq. lib. 18. cap. 2.*

[r] *Suidas.*

[s] *Joſeph. Antiq. lib. 13 cap. 9.*

aſcribed all things to the *Free-will of man.*

9. *The Pythagoreans the* [t] *firſt five years were not permitted to ſpeak in the Schoole*, but were initiated *per quinquennale ſilentium,* [u] and not untill then ſuffered to come into the preſence of, or ſight of *Pythagoras*. To this may be referred the *Eſſenes ſilence at Table* ſtraightly obſerved, ſo that *Decem ſimul ſedentibus, nemo loquitur invitis novem*; [x] *Druſius* renders it, that ten of them ſitting together, none of them ſpake without leave obtained of the nine. When any did ſpeak, it was not their cuſtome to interrupt him with words, but by nods of the head, or beckonings, or holding their finger, or ſhaking their heads, and other ſuch like dumb ſignes and geſtures, to ſignifie their doubtings, diſliking or approving the matter in hand. And to the time of ſilence amongſt the *Pythagoreans*, that it muſt be for five years, may be refered the initiation of the *Eſſenes*, for amongſt them none were preſently admitted into their *ſocietie*, with full libertie, but they underwent four years of triall and probation. The firſt year they received *Dolabellum*, [y] *PeriZoma, & Veſtem albam*, a *ſpadle* with which they digged a convenient place to eaſe nature, a *pair of breeches*, which they uſed in bathing or waſhing themſelves, a *white garment*, which eſpecially that ſect affected. At this time they had their commons allowed them, but without, not in the common dining Hall. The ſecond year they admited them to the *participation of holy matters*, and inſtructed them in the uſe of them. Two years after they admitted them in *full manner*, making them of their *Corporation*, after they had received an oath truly to obſerve all the rules and ordinances of the *Eſſenes*. If any brake his oath, an hundred of them being aſſembled together, expelled

[t] *Quinquenne hoc ſilentium à Pythagora auditoribus ſuis indictum vocabant* ἐχεμυθίαν, *à cohibendo ſermone.*

[u] *Laertius in Pythagor.*

[x] *Druſius de trib ſect. l. 4.*

[y] *Joſeph. de bello lib. 2. cap. 12.*

him, upon which expulſion commonly followed death within a ſhort time, for none having once entred this order, might receive almes or any meat from other ; and themſelves would feed ſuch a one only with diſtaſtefull herbs, which waſted his bodie and brought it very low ; ſometimes they would readmit ſuch a one being brought neer unto death, but commonly they ſuffered him to die in that miſerie.

z Philo. item Joſeph.

10. *The Eſſenes* [z] *worſhipped toward the Sun riſing.*

a Joſeph. de bel. Jud. l. 2. cap. 12.

11. *The Eſſenes bound themſelves in their oath,* [a] *to preſerve the names of Angels :* the phraſe implyeth a kind of worſhipping of them.

b Joſeph. ibid.

c Philo de vita contemplat.

12. *They were above all others ſtrict in the obſervation of the* [b] *Sabbath day* ; on it they would dreſſe no meat, kindle no fire, remove no veſſels out of their place, no nor eaſe nature. [c] Yea, they obſerved ἑβδομάδων ἑβδομάδας, *every ſeventh week, a ſolemn Pentecoſt, ſeven Pentecoſts every year.*

13. *They abſtained from marriage,* not that they diſliked marriage in it ſelf, or intended an end or period to procreation, but partly in warineſſe of womens intemperance, partly becauſe they were perſwaded that no woman would continue faithfull to one man. This avoiding of marriage is not to be underſtood generally of all the *Eſſenes*, for they diſagreed among themſelves in this point. Some were of the opinion before noted : others married for propagation. *Nihilominus autem cum tanta ipſi moderatione conveniunt, ut per triennium explorent valitudinem fæminarum, & ſi conſtanti purgatione apparuerint idoneæ partui, ita eas in matrimonium adſciſcunt. Nemo tamen cum prægnante concumbit, ut oſtendant quòd nuptias non voluptatis, ſed liberorum cauſa inierint.* Thus the latter ſort preſerved their Sect by the procreation of children :

dren : The former ſort preſerved it by a kinde of adoption of other mens children, counting them as near kinſmen, and tutoring them in the rules of their own diſcipline, as *Joſephus* witneſſeth. [d] *Pline* addeth alſo, that many other of the *Jews*, when they began to be ſtruck in years, voluntarily joyned themſelves unto them, being moved thereunto either becauſe of the variable ſtate and troubles of the world, or upon conſideration of their own former licencious courſes, as if they would by this means exerciſe a kinde of penance upon themſelves.

Concerning the beginning of this Sect, from whom, or when it began, it is hard to determine. [e] Some make them as ancient as the *Rechabites*, and the *Rechabites* to have differed only in the addition of ſome rules and ordinances from the *Kenites*, mentioned *Jud*. 1.16. And thus by conſequence the *Eſſenes* were as ancient as the *Iſraelites* departure out of *Egypt* : for *Jethro*, *Moſes* father in law, as appeareth by the text, was a *Kenite* : But neither of theſe ſeemeth probable : For the *Kenites* are not mentioned in Scripture as a *diſtinct Order* or *Sect of people*, but as a *diſtinct Family, Kindred*, or *Nation*, *Numb*. 24.21. Secondly, the *Rechabites*, they neither did build houſes, but dwelt in tents, neither did they deal in husbandry, they ſowed no ſeed, nor planted vineyards, nor had any, *Jerem*. 35. 7. The *Eſſenes* on the contrary, they dwelt not in tents, but in houſes ; [f] and they imployed themſelves eſpecially in husbandry. One of the [g] *Hebrew Doctors* ſaith, that the *Eſſenes* were *Nazarites* ; but that cannot be, becauſe the Law injoyned the *Nazarites*, when the time of the conſecration was out, to preſent themſelves at the dore of the *Tabernacle* or *Temple*, *Numb*.6. Now the *Eſſenes* had no

[d] *Plin. hiſt. lib* 5. *cap.* 17.

[e] *Serrarius Trihær. lib.* 3. *c* 9.

[f] *Joſeph. Antiq. lib* 18. *c.* 2.

[g] *Jo. Scaliger. in Trihæreſ. cap.* 23.

acceſſe to the *Temple*. When therefore, or from what Author this Sect took its beginning, is uncertain. The firſt that I finde mentioned by the name of an *Eſſene*, was one [h] *Judas*, who lived in the time of *Ariſtobulus* the ſonne of *Joannes Hyrcanus*, before our *Saviours* birth about one hundred years: Howſoever the Sect was of greater antiquity; [i] for all three, *Phariſees, Sadduces*, and *Eſſenes*; were in *Jonathans* time, the brother of *Judas Maccabæus*, who was fifty years before *Ariſtobulus*. Certain it is that this Sect continued untill the daies of our *Saviour*, and after; for *Philo* and *Joſephus* ſpeak of them as living in their time. What might be the reaſon then, that there is no mention of them in the *New Teſtament*? I anſwer: Firſt, the number of them ſeemeth not to have been great in *Philo* and *Joſephus* his time, [k] about four thouſand, which being diſperſed in many Cities, made the faction weak, and happily in *Jeruſalem* when our *Saviour* lived, they were either few or none. Secondly, if we obſerve hiſtories, we ſhall finde them peaceable and quiet, not oppoſing any, and therefore not ſo liable to reproof as the *Phariſees* and *Sadduces* who oppoſed each other, and both joyned againſt *Chriſt*. Thirdly, why might they not as well be paſſed over in ſilence in the *New Teſtament*, (eſpecially containing themſelves quietly without contradiction of others) as the *Rechabites* in the *Old Teſtament*, of whom there is mention only once, and that obliquely, although their Order continued about three hundred years, before this teſtimony was given of them by the *Prophet Jeremie*; for between *Jehu* (with whom *Jonadab* was coetanean) and *Zedekiah*, Chronologers obſerve the diſtance of ſo many years. Laſtly, though the names of *Eſſenes* be not

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[h] *Joſeph. lib.* 13. *cap.* 19.

[i] *Joſeph. lib.* 13. *cap.* 9.

[k] *Philo lib. Quod omnis probus pag.* 678.

ound in Scripture, * yet we ſhall finde in Saint *Pauls*
piſtles many things reproved, which were taught
 the School of the *Eſſenes*. Of this nature was that
dvice given unto *Timothy*, 1 *Tim*. 5 23. *Drink no lon-*
r water but uſe a little wine. Again, 1 *Tim* 4. 3. *For-*
dding to marrie, and commanding to abſtain from meats,
a doctrine of Devils: but eſpecially, *Coloſ*. 2. in ma-
 paſſages the *Apoſtle* ſeemeth directly to point at
hem. Let no man condemn you in meat and drink,
erſ 16. Let no man bear rule over you, by humble-
ſſe of minde and worſhipping of *Angels*, *verſ*. 18.
δογματίζεσθε Why are ye ſubject to ordinances? *verſ*.
o. The *Apoſtle* uſeth the word δόγματα, which was ap-
lied by the *Eſſenes* to denote their *Ordinances*, *Apho-*
ſmes, or *Conſtitutions*. In the verſe following he
es an inſtance of ſome particulars. *Touch not*, *taſte*
t, *handle not*, *verſ*. 21. Now the junior company
 Eſſenes might not *touch* their *Seniors*. And in their
iet, their taſte was limited to bread, ſalt, water and
yſop. And theſe Ordinances they undertook,
 πόθον σοφίας, ſaith *Philo*, for the *love of wiſdome*; but
e Apoſtle concludeth, *verſ*. 23. that theſe things
ad only λόγον σοφίας, a ſhew of *wiſdome*. And whereas
hilo termeth the religion of the *Eſſenes*, by the name
 θεραπεία, which word ſignifieth *religious worſhip*; the
poſtle termeth in the ſame verſe, ἐθελοθρησκείαν, *Voluntary*
ligion, or *will-worſhip*: yea, where he termeth their
octrine, πατρῷαν φιλοσοφίαν, a kinde of *Philoſophie received*
om their forefathers by tradition: *Saint Paul* bid-
eth them beware of *Philoſophy*, *verſ*. 8.

*Vide Chemnic. exemp. conc. Trident. part. quart. p. 120.

We formerly obſerved two ſorts of *Eſſenes*, *Pra-*
icks, and *Theoricks*, both agreed in their *Aphoriſmes*,
r *Ordinances*, but in certain circumſtances they
iffered.

1. The *Practicks* dwelt in the Cities, The *Theoricks* ſhunned the Cities, and dwelt in Gardens, and ſolitary Villages.

2. The *Practicks* ſpent the day in manual crafts keeping of ſheep, looking to Bees, tilling of ground, &c. they were τεχνῖται, *Artificers*; The *Theoricks* ſpent the day in meditation and prayers, whence they were by a kinde of excellency, by *Philo* termed, ἱκέται, *Supplicantes*.

3. The *Practicks* had every day their Dinner and Supper allowed them; The *Theoricks* only their Supper.

The *Practicks* had for their Commons, every one his diſh of water-gruel and bread; The *Theoricks* only bread and ſalt; if any were of a more delicate pallat than other, to him it was permitted to eat hyſſop; their drink for both was common water.

Some are of opinion that theſe *Theoricks* were *Chriſtian Monks*, but the contrary appeareth, for theſe reaſons:

1. In that whole book of *Philo*, concerning the *Theoricks*, there is no mention either of *Chriſt* or *Chriſtians*, of the *Evangeliſts* or *Apoſtles*.

2. The *Theoricks* in that book of *Philo's*, are not any new Sect of late beginning, as the *Chriſtians* at that time were, as is clearly evidenced by *Philo* his own words. Firſt, in calling the Doctrine of the *Eſſenes*, πάτριον φιλοσοφίαν *A Philoſophy derived unto them by tradition from their fore-fathers*. Secondly, in ſaying, *Habent priſcorum commentarios, qui hujus ſectæ auctores, &c.*

3. The Inſcription of that book, is not only περὶ βίου θεωρητικοῦ, but alſo, περὶ ἱκετῶν: Now *Philo*[h] elſewhere calleth the whole Nation of the *Jews*, τὸ ἱκετικὸν γένος, which

[h] *Philo in prin. lib. de legat. Caium.*

which argueth that thoſe *Theoricks* were *Jews*, not *Chriſtians*.

Chap. XIII.

Of the Gaulonitæ, and the Herodians.

OTher Factions there were among the *Jews*, which are improperly termed Sects. Of theſe there were principally two. Firſt, *Gaulonitæ*. Secondly, *Herodians*. The *Gaulonitæ* had their names from one *Judas*, who [a] ſometimes was called *Judas Gaulonites*, [b] ſometimes *Judas Galilæus*, of whom *Gamaliel* ſpeaketh, *Act.* 5.35. *After this man aroſe up Judas of Galile, in the dayes of the tribute.* The tribute here ſpoken of, was that made by *Cyrenius*, ſometimes called *Quirinius*, the name in *Greek* is one and the ſame, but differently read by expoſitors. This *Cyrenius* was ſent from *Rome* by *Auguſtus* into *Syria*; and from thence came into *Judea*, where *Coponius* was *Preſident*, and there he raiſed this tax, which taxation is unadviſedly by ſome confounded with that mentioned, *Luke* 2. 1. Both were raiſed under *Auguſtus*, but they differed. Firſt, this was only of *Syria* and *Judæa*; that in St. *Luke* was univerſal of the whole world. Secondly, this was when *Archilaus*, *Herods* ſon, was baniſhed into *Vienna*, having reigned nine years; that under *Herod* the Great: whence there is an obſervable Emphaſis, in that St. *Luke* ſaith, it was the *firſt* taxing, having reference unto this *ſecond*. [d] The occaſion of this faction was thus: When *Cyrenius* levied this tax, and ſeiſed upon *Archilaus Herods* ſons goods, then aroſe this *Judas* oppoſing this tribute, and telling the people, that tribute was a manifeſt

nifeſt

[a] *Joſeph. antiq. lib.*18.*cap.*1.

[b] *Joſeph.lib.*18. *cap.*2.

[d] *Joſeph. loco ſuperius citato.*

nifeſt token of ſervitude, and that they ought to call none *Lord*, but only him who was *Lord of Lords*, the God of Heaven and Earth. Whence thoſe that adhered unto him were called *Gaulonitæ:* they were alſo called *Galileans*. [e] It was their blood that *Pilate* mixed with their ſacrifices, *Luke* 13.1. For *Pilate* had not authority over the nation of the *Galileans*. [f] The reaſon of this mixture is thought to be, becauſe the *Galileans* forbade ſacrifices to be offered for the *Roman Empire*, or for the ſafety of the *Emperour*, whereupon *Pilate* being incenſed with anger, ſlew them whiles they were [g] ſacrificing. To this faction belonged thoſe murderers termed Σικάριοι, mentioned *Acts* 21.38.

Concerning the *Herodians*, thoſe that number them among *Heretiques*, make the hereſie to conſiſt in two things. Firſt, in that they took *Herod* the Great for the promiſed *Meſſias*, becauſe in his reign, he being a ſtranger, the *Scepter* was departed from *Judah*, which was the promiſed time of the *Meſſiah* his comming. Secondly, they honoured him with ſuperſtitious ſolemnities, annually performed upon his birth-day. Of *Herod* his birth day the *Poet* ſpeaketh,

——————————Cùm
Herodis venère dies, unctâq; feneſtrâ
Diſpoſita pinguem nebulam vomuere lucerna,
Portantes violas, rubrumq; amplexa catinum,
Cauda natat thynni, tumet alba fidelia vino.
Perſ. Stat. 1.

Now whether this latter may be referred to *Herod* the Great, I much doubt, becauſe I finde not any Author among the Ancients to ſpeak of *Herod* the Great his birth day: It was another *Herod, Tetrarch of Galile*, otherwiſe called *Antipas*, whoſe birth-day

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[e] *Oecumenius. Act.* 5. 37. *Theophylact. Luc.* 13.1.

[f] *Theophylact. in Luc.* 13.

[g] *Joſeph. l.* 7. *de bello cap.* 28. *pag.* 985.

we read celebrated, *Mark* 6. 21. The former point, that the *Herodians* received *Herod* as their *Meſſiah*, though it hath [h] many grave Authors avouching it, yet [i] others juſtly queſtion the truth thereof; for if the *Herodians* were *Jews*, (as moſt think) how then could they imagine that *Herod* a ſtranger could be the *Meſſiah*, ſeeing that it was ſo commonly preached by the *Prophets*, and known unto the people, that the *Meſſiah* muſt be a *Jew* born, of the tribe of *Judah*, and of the houſe of *David*.

Others ſay, [k] that the *Herodians* were certain flatterers in *Herod* his Court, varying and changing many points of their Religion with *Herod* their King.

To omit many other conjectures utterly improbable, I incline to *Saint Hierome*, whoſe opinion is, [l] that the *Herodians* were thoſe who ſtood ſtiffly for tribute to be paid to *Cæſar*. It concerned *Herod*, who at firſt received his Crown from *Cæſar*, to further *Cæſars* tribute, not only in way of thankfulneſs, but alſo in way of pollicie, to prevent a poſſible depoſing or diſcepting, for it was in *Cæſars* power to take away the Crown again, when pleaſed him. Now in reſpect that *Herod* ſought to kill *Chriſt*, and the *Herodians* with the *Phariſees* took counſell againſt him, unto this our *Saviour* might have reference, ſaying, *Mark* 8.15. Beware of the leaven of the *Phariſees*, and of the leaven of *Herod*, viz. of *their contagious doctrine, and fox-like ſubtilties*.

[h] *Epiph. Hæreſ.* 20 & *Theophylact. Matth.*22.16. & *alii plures.*

[i] *Hierom. Matt.* 22. 17.

[k] *Theodor. Beza Matth.*22.16.

[l] *Hieron. Matt.* 22.17.

THE SECOND BOOK

treateth of Places.

Chap. I.

Their Temple.

WHEN the *Iſraelites* came out of *Egypt*, *Moſes* was commanded to build a *Tabernacle* for the place of *Gods* publick worſhip. Afterward when they were ſettled in the promiſed Land, then *Salomon* was commanded to build a *Temple*,

Theſe two ſhadowed the difference between the *Jews Synagogue*, and the *Chriſtian Church*. The *Tabernacle* was moveable, and but for time; the *Temple* fixed and permanent: the ſtate of the *Jews* vaniſhing to continue in their generations; the ſtate of *Chriſtians* durable, to continue unto the worlds end. More principally it ſhadowed forth the *Church militant* here on earth, and *triumphant* in heaven: unto both the *Prophet David* alludeth; Lord who ſhall *ſojourn* in thy *Tabernacle?* Who ſhall *reſt* in *thine holy mountain? Pſal.* 15. 1.

There were in the ſame tract of Ground three hils, *Sion*, *Moria*, and mount *Calvarie*. On *Sion* was the City and Caſtle of *David*, on *Moria* was the *Temple*, and on mount *Calvarie Chriſt* was crucified. [a] But all theſe three were generally called by the name of *Sion*, whence it is, that though the *Temple* were built on *Moria*, yet the Scripture ſpeaketh of it commonly, as if it were on mount *Sion*.

In the *Temple* there are theſe three things conſiderable: Firſt, the *Sancta Sanctorum*, the *Holy of Holies*, anſwerable to our *Quire* in our *Cathedrall Churches*. Secondly, the *Sanctum*, the *Sanctuarie*, anſwerable to the *bodie* of the *Church*. Thirdly, the *Atrium*, the *Court*, anſwerable to the *Church-yard*.

In the *Holy of Holyes* there were the golden Cenſer and the *Ark* of the *Teſtament*, *Hebr.* 9. 4.

In [b] the *Ark* there were three things: Firſt, *The pot of Manna*: ſecondly, *Aarons rod that budded*: thirdly, *The Tables of the Teſtament*, *Heb.* 9. 4. Thus they were in *Moſes* his time, but afterward in the dayes of *Salomon*, only the Tables of the Law were found in the *Ark*, 1 *King.* 8. 9.

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The *Court for the Prieſts*, and the *Court for the people*, [c] were ſeparated each from other, by a wall of three Cubits high.

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The *Court for the people* was ſometimes called the *outward Court*, ſometimes the *Temple*, ſometimes *Salomons Porch*, becauſe it was built about with porches into which the people retired in rainy weather, it had *Salomons* name, either to continue his memory, or becauſe the porches had ſome reſemblance of that porch which *Salomon* built before the *Temple*, 1 *King.* 6. 3. *Jeſus* walked in the *Temple*, *in Salomons Porch*, *Joh.* 10. 23. All the people ran unto the porch, which was called *Salomons*, *Acts* 3. 11. That is, this *outward Court*.

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There was an aſcent of fifteen ſteps or ſtairs between the *womens Court* and the *mens*, [d] upon theſe

[d] R. David Kimchi Pſal. 120.

THE SECOND BOOK
treateth of Places.

Chap. I.

Their Temple.

WHEN the *Iſraelites* came out of *Egypt*, *Moſes* was commanded to build a *Tabernacle* for the place of *Gods* publick worſhip. Afterward when they were ſettled in the promiſed Land, then *Salomon* was commanded to build a *Temple*,

Theſe two ſhadowed the difference between the *Jews Synagogue*, and the *Chriſtian Church*. The *Tabernacle* was moveable, and but for time ; the *Temple* fixed and permanent : the ſtate of the *Jews* vaniſhing to continue in their generations ; the ſtate of *Chriſtians* durable, to continue unto the worlds end. More principally it ſhadowed forth the *Church militant* here on earth, and *triumphant* in heaven : unto both the *Prophet David* alludeth; Lord who ſhall *ſojourn* in thy *Tabernacle?* Who ſhall *reſt* in *thine holy mountain? Pſal.* 15. 1.

There were in the ſame tract of Ground three hils, *Sion*, *Moria*, and mount *Calvarie*. On *Sion* was the City and Caſtle of *David*, on *Moria* was the *Temple*, and on mount *Calvarie Chriſt* was crucified. [a] But all theſe three were generally called by the name of *Sion*, whence it is, that though the *Temple* were built on *Moria*, yet the Scripture ſpeaketh of it commonly, as if it were on mount *Sion*.

In the *Temple* there are theſe three things conſiderable: Firſt, the *Sancta Sanctorum*, the *Holy of Holies*, anſwerable to our *Quire* in our *Cathedrall Churches*. Secondly, the *Sanctum*, the *Sanctuarie*, anſwerable to the *bodie* of the *Church*. Thirdly, the *Atrium*, the *Court*, anſwerable to the *Church-yard*.

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[d] *R. David Kimchi Pſal.* 120.

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[d] *R. David Kimchi Pſal*. 120.

ſteps the *Levites* ſung thoſe fifteen Pſalms immediately following the one hundred nineteenth, upon each ſtep one Pſalm, whence thoſe Pſalms are intituled *Pſalmi graduales, Songs of degrees.*

In the *womens Court* ſtood their *Treaſury*, or *almeſ-box*, as appeareth by the poor widowes caſting in her two mites into it, *Luk.* 21. 1. In *Hebrew* it is termed קרבן *Korban*, the *cheſt of oblations*, the word ſignifieth barely an *oblation* or *offering*, and accordingly Saint *Luke* 21. 4. ſaith, they all have of their ſuperfluities caſt *into the offerings*, that is, into the *Korban*, or *cheſt of offerings.* In *Greek* it is termed γαζοφυλάκιον, whence commeth the *Latine* word *Gazophylacium, A Treaſury.* That ſet up by *Jehoiada*, 2 *King.* 12. 9. ſeemeth to have been different from this, and to have been extraordinary, only for the repairing of the *Temple*, for that ſtood beſide the Altar in the *Prieſts Court*; and the *Prieſts*, not the parties, that brought the gift, put it into the *Cheſt.* Sometimes the whole *Court* was termed *Gazophylacium, a Treaſury*, Theſe words ſpake *Jeſus* in the *Treaſury*, *John* 8. 20. It is worth our noting that the *Hebrew* word צדקה *Tſedakah*, ſignifying *almes*, ſignifieth properly *Juſtice*; and thereby is intimated, that the matter of our almes ſhould be goods juſtly gotten, and to this purpoſe they called their *almeſ-box* קופה של צדקה *Kupha ſchel Tſedakah*, the *Cheſt of Juſtice*, and upon their [e] cheſts they wrote this abreviature, מבא *A gift in ſecret pacifieth anger*, *Prov.* 21. 14.

In *Herods Temple* there were [f] *four porches*, the meaning is four *Courts*, one for the *Prieſts*, another for *men*, another for *women*, and a fourth *for ſuch as were unclean by legall pollutions, and ſtrangers.* This outmoſt *Court* for the unclean and ſtrangers, was ſeparated from the *womans Court*, with a ſtone wall of three Cubits high,

[e] *Buxtorf. de abbrev. in* מביא

[f] *Joſeph. lib.* 8. *contra Apion.* 1066.

high, which wall was adorned with certain pillars of equall diſtance, bearing this inſcription: [g] ***Let no ſtranger enter into the Holy place.***

The *Temple* at *Jeruſalem* was thrice built. Firſt, by *Salomon*: Secondly, by *Zerobabel*: Thirdly, by *Herod*. The firſt was built in ſeven years, 1 *King*. 6. 37. The ſecond in fourty ſix years: It was begun in the ſecond year of *King Cyrus*, *Ezra* 3. 8. It was finiſhed in the [h] ninth year of *Darius Hyſtaſpis*. The years riſe thus,

Cyrus reigned	30	Years.
Cambyſes	08	
It was finiſhed in the year of Darius Hyſtaſpis	09	

One year deducted from *Cyrus* his reign, there remain 46.

Herods Temple was finiſhed in [i] eight years. It is greatly queſtioned among *Divines*, of which *Temple* that ſpeech of the *Jews* is to be underſtood, *John* 2. 20. *Forty and ſix years was this Temple a building*: Many interpret it of the ſecond *Temple*, ſaying, that *Herod* did only repair that, not build a new: but theſe diſagree among themſelves in the computation, and the Scripture ſpeaketh peremptorily, that the houſe was *finiſhed* in the ſixt year of the reign of *King Darius*, *Ezr.* 6. 15. and *Joſephus* ſpeaketh of *Herods building a new Temple, plucking down the old.*[k] It ſeemeth therefore more probably, that the ſpeech is to be underſtood of *Herods Temple*, which though it were but eight yeers in building, yet at this time when this ſpeech was uſed, it had ſtood preciſely *forty ſix yeers*, [l] for ſo many years there are preciſely between the eighteenth year of *Herods* reign (at which time the *Temple* began to be built) and the year of *Chriſt his Baptiſm*, when it is thought that this was ſpoken, all which time the *Temple* was more and more adorned, beautified, and perfected, in which reſpect it may be ſaid to be ſo long building.

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[g] Μὴ δεῖν ἀλλόφυλον ἐντὸς τοῦ ἁγίου παριέναι. *In locum ſanctum tranſire alienigenam non debet. Joſeph. de bel. lib.* 6. *c.* 6.

[h] *Joſeph. Antiq. lib.* 11. *c.* 4.

[i] *Joſeph. Antiq. lib.* 15. *cap. ult.*

[k] *Vid. Hoſpin. de Orig. Temp. c.* 3.

[l] *Vide ſupputationem Funccianam. an.* 3 47.

The ancient men are ſaid to weep, when they beheld the ſecond, becauſe the glory thereof was far ſhort of *Salomons*, *Ezra* 3. 12. It was inferiour to *Salomons Temple*; Firſt, in reſpect of the building, becauſe it was lower and meaner. [m] Secondly, in reſpect of the veſſels, being now of braſſe, which before were of pure gold. Thirdly, in reſpect of five things, loſt and wanting in the ſecond *Temple*, all which were in the firſt. Firſt, there was wanting the [n] *Ark of God*; Secondly, *Urim* and *Thummim*, *God* gave no anſwer by theſe two, as in former times; Thirdly, *Fire*, which in the ſecond *Temple* never deſcended from heaven to conſume their burnt offerings, as it did in the firſt: Fourthly, the glory of *God* appearing between the *Cherubims*, this they termed שכינה *Schecina*, the *habitation*, or *dwelling* of *God*, and hereunto the *Apoſtle* alludeth, In him dwelleth the fulneſſe of the God-head *bodily*, *Coloſſ*. 2. 9. *Bodily*, that is, not in clouds and ceremonies, as between the *Cherubims*, but *eſſentially*. Laſtly, the *Holy Ghoſt*, namely, enabling them for the gift of *Prophecy*; for between *Malachie* and *John* the *Baptiſt*, there ſtood up no *Prophet*, but only they were inſtructed *per filiam vocis*, which they termed בת קול *Bath-Kol*, an *Eccho from heaven*, and this was the reaſon why thoſe Diſciples, *Act*. 19. 2. ſaid, We have not ſo much as heard whether there be an *Holy Ghoſt*.

Here it may be demanded how that of the *Prophet Haggai* is true; *The glory of this laſt houſe ſhall be greater than the firſt*, *Hag*. 2. 10 I anſwer, *Herods Temple* which was built in the place of this, was of ſtatelier building than *Salomons*, and it was of greater glory, becauſe

[m] *Hoſpinian. ex Talmud. ſtis de Orig. Templ. c.* 3

[n] *D. Kimchi in Hag.* 1. 8. *Eadem ſcribit. Rabby Solomon Ibid*

becauſe of *Chriſt* his preaching in it.

Herods Temple was afterward ſo ſet on fire by *Titus* his Souldiers, [o] that it could not be quenched by the induſtry of man: [p] at the ſame time the Temple at *Delphi* being in chief requeſt among the Heathen people, was utterly overthrown by earth-quakes and thunder-bolts from Heaven, and neither of them could ever ſince be repaired. The concurrence of which two miracles evidently ſheweth, that the time was then come, when *God* would put an end both to *Jewiſh Ceremonies*, and *Heatheniſh Idolatry*, that the Kingdom of his Son might be the better eſtabliſhed.

[o] Genebr. in Chron. l. 2. anno Christi 69.

[p] Theodoret l. 3. c. 11. Sozomenus l. 5. c. 19, 20, 21.

Chap. II.

Their Synagogues, Schools, and Houſes of prayer.

THE word *Synagogue* is from the Greek συνάγω, *to gather together*, and it is applied to all things whereof there may be a *collection*, as συναγωγὴ γάλακτος, *copia lactis*, συναγωγὴ πολέμου, *collectio eorum quæ ſunt ad bellum neceſſaria.* God ſtandeth in *ſynagoga Deorum, in the aſſembly of Judges*; but *Synagogues* are commonly taken for Houſes dedicated to the worſhip of *God*, wherein it was lawfull to *pray, preach*, and *diſpute*, but *not to ſacrifice.* In *Hebrew* it was called בית הכנסת *Beth Hacneſeth*, the *houſe of Aſſembly.* The *Temple at Jeruſalem*, was as the *Cathedrall Church*; the *Synagogues*, as petty *Pariſh Churches* belonging thereunto.

Concerning the time when *Synagogues* began, it is hard to determine. It is probable that they began when the Tribes were ſettled in the promiſed Land: the *Temples* began then too farre diſtant for thoſe which dwelt in remote places, it is likely that they repaired unto certain *Synagogues* in ſtead of the *Temple*. That they were in *Davids* time appeareth; They have burnt all the *Synagogues of God* in the Land, *Pſal.* 74.8. And *Moſes* of old time had in every City, them that preached him, being read in the *Synagogues* every Sabbath day, *Act.* 15.21.

In *Jeruſalem* there were [a] four hundred eighty *Synagogues*, beſide the *Temple*; partly for *Jews*, partly for *Strangers*: one for Strangers was called the *Synagogue of the Libertines*, *Act.* 6.9. Whence it had that name, whether from the *Roman Libertines*, ſuch as had ſerved for their freedome, being oppoſite to the *Ingenui*, thoſe that were free-born, (for many of thoſe *Libertines* became *Proſelytes*, and had their [b] *Synagogues*,) or whether it were from [c] *Lubar*, ſignifying an *High-place* (for as their *Temple*, ſo their *Synagogues* and *Schools*, were built on hills and *high-places*) becauſe it is ſaid, *Prov.* 1.21. Wiſdome calleth in *high places*; I leave to the judgement of the Reader.

Out of *Jeruſalem*, in other Cities and Provinces, were many *Synagogues*: there were *Synagogues in Galile*, *Mat.* 4.23 *Synagogues in Damaſcus*, *Act.* 9.2. *Synagogues at Salamis*, *Act.* 13.5. *Synagogues at Antiochia*, *Act.* 13.14. Yea their tradition is, that [d] *Whereſoever ten men of Iſrael were, there ought to be* built a *Synagogue*.

Their *Synagogues* had [e] many inſcriptions: *over the gate* was written that of the *Pſalme* 118.20. *This is the gate of the Lord, the righteous ſhall enter into it. In the walls* theſe and the like ſentences; *Remember thy Creator, and enter into the houſe of the Lord thy God in humility.* And, *Prayer without attention, is like a body without a ſoul.* And, *Silence is commendable in time of Prayer.*

As the *Courts* of the people before the *Temple* were diſtinguiſht by a wall into two rooms, the one for men, the other for women : ſo in the *Synagogues*, the women were ſeparated from the men, [f] by a partition of lattice, or wire-work.

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[a] *Sigonius de re Hebr. l. 2. c. 8.*

[b] *Philo in legat. ad Caium.*

[c] *Vide Tremel. Acts 6.9.*

[d] *Maimon. in Tephilla. c. 11. Sect. 1.*

[e] *Buxtorf. de abbreviatur. pag.* 73. 181. 174.

In the *Synagogues* the *Scribes* ordinarily taught, but not only they, for *Chriſt* himſelf taught in them, &c. He that gave liberty to preach there, was termed ἀρχισυνάγωγος, *The Ruler of the Synagogue.* There was alſo a *Miniſter* who gave the book unto the *Preacher*, and received it again, after the text had been read. *Chriſt cloſed the book, and gave it again to the Miniſter*, *Luke* 4. 20. This is probably him whom they called שליח צבור *Sheliach Tſibbur*, *the Miniſter* or *Clerk of the Synagogue.*

Their *Schools* were different from their *Synagogues*. *Paul* having diſputed for the ſpace of three moneths in the *Synagogue*, becauſe divers beleeved not, but ſpake evil of that way, he departed from them, and ſeparated his Diſciples, diſputing daily in the *School* of one *Tyrannus*, *Act.* 19. 8, 9, 10

Their School ſometimes is called בית *Beth*, an *houſe*, ſimply, as appeareth by that ſaying, [g] *Octodecim res de quibus contentio fuit inter domum Sammai, & domum Hillel, ne Elias quidem abolere poſſet.* Thoſe eighteen matters controverſed between the *houſe* of *Sammai*, and the *houſe* of *Hillel*, *Elias* himſelf could not decide : that is, between their two *Schools*. Sometimes it is called בית המדרש *Beth hamidraſch*, an houſe of ſubtle & acute expoſition. Here points were more exactly and punctually diſcuſſed, than in the *Synagogue*, or *Temple* ; whence they held it a profounder place for expoſition, than the *Temple* : To this purpoſe tend thoſe ſayings, [h] *They might turn a Synagogue into a School, but not a School into a Synagogue ; for the ſanctity of a School is beyond the ſanctity of a Synagogue.* And that growth

[f] Talmud in tract. Suca cap. ult. vide Buxtorf. Synag. c. 5. p. 240.

[g] Druſius de tribus ſect. l. 2. cap. 10.

[h] Maimon Tephilla. c. 11. ſect. 14.

from *virtue, to virtue, Pſal.* 84.7. * they interpret, a kinde of *promotion*, or *degree*, in removing *from their Temple to their School*. In their *Temple*, there Sermons were as it were *ad populum*; in their *Schools, ad Clerum.*

As they had *Synagogues*, ſo likewiſe *Schools*, in every City and Province, and theſe were built alſo upon hils. There is mention of the hill *Moreh, Judg.* 7.1. that is, *the hill of the Teacher.*

The *Maſters*, when they taught their Scholars, were ſaid to *give*; *Give* unto the wiſe, and he will be wiſer, *Prov.* 9.9.

The *Scholars*, when they learned any thing, were ſaid to *receive* it: Hear my ſon, and *receive* my words, *Prov.*4.10. Hence is that of the *Apoſtle*, This is a true ſaying, and by all means worthy to be *received*, 1 *Tim.* 1.15. that is, *learned*: the like phraſes of ſpeech are in uſe among the [i] *Latines.*

Whether their *Oratories* or places of prayer called *Proſeucha*, were different places from their *Schools* or *Synagogues*, I have not yet learned. That ſome of theſe were without the *City*, that proveth nothing, for ſo might *Synagogues*, and *Schools* too. *Epiphanius* treateth of thoſe [k] *Oratories*, but there he ſpeaketh not one word to ſhew the lawfulneſs of civill buſineſſes to be done in them: could that be proved, a difference would eaſily be ſhewn. Some ſay they were [l] *Synagogues*, others [m] *Schools*. Of this *Houſe of Prayer*, mention is made, *Act.* 16.13. in which St. *Paul* ſate down and ſpake unto the women: which geſture intimateth rather preaching than praying: true, all geſture was in uſe for prayer, ſtanding, kneeling, ſitting; *Abraham ſtood before the Lord, Gen.* 18.22. that is, *he prayed.* The *Publican ſtood a farre off and prayed, Luk.* 18.13.

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* *Paraphraſt. Chaldæus in locum.*

[i] *Da ſi grave non eſt. Hor. lib.* 2. *Satyr.* 8. *Sed tamen iſte Deus qui ſit, da Tytere nobis. Vir. Bucol. Accipe nunc Danaum inſidias.* ——— *Virg. Æneid.* 2.

[k] *Epiphan. Tom.* 2. *lib.* 3. *cap.* 80.

[l] *Beza Act.* 16. 13.

[m] *Philo Jud. de vita Moſis.* 530.

whence by way of proverb they ſaid, [n] *Sine ſtationibus non ſubſiſterit mundus*, were it not for *ſtanding*, the world could not *ſtand*. *Steven kneeled, Act.* 7.60. *David* ſate before the *Lord*, and ſaid, 2 *Sam.* 7. 18. yet *ſitting*, when the ſpeech is to the people, not to the *Lord*, implieth *preaching*, not *prayer*. It is probable, that as at the gate of the *Temple*, ſo at the gate of theſe *Oratories*, the poorer ſort of people aſſembled to expect almes, whence ſome uſe the word [o] *Proſeucha*, to ſignifie an *Hoſpitall*.

The [p] *Talmudiſts* taxed the peoples negligence in prayer, ſaying, they uſed three ſorts of *Amen*, and all faulty. *A faint Amen*, when they prayed without fervency. *A haſty Amen*, when they ſaid *Amen* before the prayer was done. *A lazy Amen*, when they pronounced it at length, as if they were aſleep, dividing the word *A-men*. The firſt they termed יתומה *Jethoma*, *pupillum*. The ſecond חטופה *Chetupha*, *ſurreptitium*. The third, קטועה *Ketugna*, *Sectile quaſi in duas partes ſectum per oſcitantiam*.

Chap. III.

Of the Gates of Jeruſalem.

THE Gates of the whole circuit of the [a] wall about *Jeruſalem* were nine: *The Sheep-gate*, *Nehem*. 3. 1. This was neer the *Temple*, and thorow it were led the *Sheep* which were to be ſacrificed, being waſhed in the pool *Betheſda* neer the Gate. *The Fiſh-gate*, *Nehem*. 3 3. Before this *Judas* is thought to have hanged himſelf. [b] Some think that theſe two Gates, and likewiſe the *Horſe-gate*, *Nehe*. 3. 28. were ſo called, becauſe they were in manner of three ſeverall veral *Market places*, and at the one Gate *ſheep*, at the other *fiſh*, and at the third *horſes* were ſold. The *Old-gate* was ſo called, becauſe it was ſuppoſed to have remained from the time of the *Jebuſites*, and not to have been deſtroyed by the *Aſſyrians*. It was near *Calvarie*, and without this Gate *Chriſt* was crucified. Concerning the other Gates little is ſpoken.

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[n] *R. Juda in lib. Muſar. vide Druſ. praet. Mat.* 6. 5.

[o] *Quà te quaere Proſeucha? Juven. Sat.* 3.

[p] *Caninius de locis N. Teſtam. cap.* 5. *p.* 33

[a] *Schindler pentaglot.*

[b] *Stukius conviv. lib.* 2. *c.* 11.

[c] *R. Juda in lib. Muſar. Vide Druſii præterit. Joann.* 9. 22.

Touching the Gates of the *Temple*, there were [c] two of principall note, both built by *Salomon*, the one for thoſe that were new marryed; the other for mourners & excommunicate perſons. The mourners were diſtinguiſhed from the excommunicate perſons, by having their lips covered with a skirt of their garment: none entred that Gate with their lip uncovered, but ſuch as were excommunicate. Now the *Iſraelites* which on the *Sabboth* dayes ſate between thoſe Gates, ſaid unto the *new married, He, whoſe name dwelleth in this houſe, glad thee with Children*; unto the *mourners*, *He, which dwelleth in this houſe, glad and comfort thee*; unto the *excommunicate, He, which dwelleth in this houſe, move thy heart to hearken to the words of thy fellows.*

Among the *Jews*, the gates were places of chiefeſt *ſtrength*, ſo that they being taken or defended, the whole citie was taken or defended: & they were chief places of *juriſdiction*, for in them *Judges* were wont to ſit, and decide controverſies: Hence proceeded thoſe phraſes: *The gates of hell ſhall not prevail againſt, &c.* And *Thy ſeed ſhall poſſeſſe the gate of his enemies.*

Chap. IV.

Of their Groves, and high Places.

The ancient *Heathens* did not only not build *Temples*,[a] but they held it utterly unlawfull ſo to do. The reaſon of this might be, becauſe they thought no *Temple* ſpacious enough for the *Sunne*, which was their chief *God*. Hence came that ſaying, [b] ***Mundus univerſus eſt Templum Solis**, the whole World is a Temple for the Sun*. Moreover, they thought it unfit to ſtraiten and confine the ſuppoſed infiniteneſſe of their fancied *Deities* within walls, and therefore when after times had brought in the uſe of *Temples*, yet their *God Terminus*, and divers others of their *Gods* were worſhipped in *Temples open-roofed*, which were therefore called ὑπαιθρα. This I take to be the reaſon why they made choyce of *hils* and *mountains*, as the convenienteſt places for their Idolatry. Theſe *conſecrated hils* are thoſe *high places* which the *Scripture* ſo often forbids. Afterwards, as the number of their *Gods* increaſed, ſo the number of their *conſecrated hils* was multiplyed, from which their *Gods* and *Goddeſſes* took their names, as *Mercurius Cyllenius*, *Venus Erycina*, *Jupiter Capitolinus*. At length to beautifie theſe *holy hils*, the places of their idolatrous worſhip, they beſet them with trees, and hence came the *conſecration of Groves*, and *Woods*, from which their Idols many times were named. [c] At laſt ſome choyce and ſelect *trees* began to be *conſecrated*. [d] Thoſe *French Magi* termed *Dryadæ* worſhipped the *Oak*, in *Greek* termed δρῦς, and thence had their names. The *Etrurians* worſhipped an *Holm tree*: And[e] amongſt the *Celtæ* a tall *Oak* was the very Idol, or Image of *Jupiter*.

among

[a] *Hoſpin de orig. Templ. p.*

[b] *Alex. ab Alex. lib. 2. cap. 22.*

[c] *Populus Alcidæ gratiſſima, Vitis Iaccho, Formoſæ Myrtus Veneri, ſua Laurea Phœbo. Virg. Eclog. 7.*

[d] *Plin. nat. hiſt. l. 16. c. 44.*

[e] *Maximus Tyrius, Ser. 38. fol. 225. edit Steph.*

Among the *Iſraelites* this Idolatry began under the *Judges, Othniel* and *Ehud, Judg.* 3. 7. and at the laſt it became ſo common in *Iſrael*, that they had peculiar *Prieſts*, whom they termed *Prophets of the Grove*, 1 *Kin.* 18. 19. and *Idols* of the *Grove*, that is, *peculiar Idols*, unto whom their Groves were conſecrated, 2 *King.* 21. 7. 2 *Chron.* 15. 16. As *Chriſtians* in the conſecration of their *Churches* make ſpeciall choyce of ſome peculiar *Saints*, by whoſe names they call them, as *Saint Peters Church, Saint Pauls, Saint Andrews, &c.* So they conſecrated their *Groves* unto particular *Idols*, whence in prophane Authors we read of *Diana Nemorenſis, Diana Arduenna, Albunea Dea*, all receiving their names from the *Groves* in which they were worſhipped: yea the *Idol* it ſelf is ſometimes called by the name of a *Grove*: *Joſiah brought out the Grove* from the houſe of the *Lord*, 2 *King.* 23. 6. It is probable, that in this *Idol* was pourtraied the form and ſimilitude of a *Grove*, and thence it was called a *Grove*, as thoſe ſilver ſimilitudes of *Dianaes Temple*, made by *Demetrius*, were termed *Temples of Diana*, *Act.* 19. 24.

Chap. V.

Their Cities of Refuge.

These places of *Refuge*, appointed by *God*, differed from thoſe of *Hercules*, and *Romulus*, and other *Heathens*; becauſe *God* allowed ſafety only to thoſe, who were guiltleſſe in reſpect of their intention: but the others where common Sanctuaries, as well for the guilty as the guiltleſſe. If any man did fortuitouſly or by chance kill another man, in ſuch a caſe liberty was granted unto the offendor to flie; at firſt unto the *Altar* for refuge, as is implyed by that text of Scripture, If any man come preſumptuouſly unto his neighbour, to ſlay him with guile, thou ſhalt take him from mine *Altar*, *Exod.* 21. 14. Ye we may conjecture this cuſtome of refuge, to have continued in force alwaies by the practice of *Joab*, 1 *King*. 2. 28. Notwithſtanding, leſt the *Altar*, might be too far diſtant from the place, where the fact might be committed, it is probable, that therefore *God* ordained certain *Aſyla*, or *Cities of Refuge*, which for the ſame reaſon, are thought to have been [a] equally diſtant one from the other in *Canaan:* Theſe Cities were in number ſix; *Bezer* of the *Reubenites* Country; *Ramoth* in *Gilead* of the *Gadites*, and *Golan* in *Baſhan* of the *Manaſſites:* Theſe three *Moſes* ſeparated beyond *Jordan*, *Deut.* 4. 41, 43. The other three appointed by *Joſhua* in the Land of *Canaan*, were *Cadeſh* in *Galile* in Mount *Naphtali*; *Shechem* in *Ephraim*; and *Kiratharba* (which is *Hebron*) in the mountain of *Judah*, *Joſhua* 20. 7. Three other Cities of like nature, *God* promiſed the *Iſraelites*, upon condition of their obedience, after their coaſts were inlarged; but it ſeemeth that diſobedience hindred the accompliſhment thereof, for Scripture mentioneth not the fulfilling of it.

Concerning theſe Cities, the *Hebrews* note from theſe words, *Thou ſhalt prepare the way*, *Deut.* 19. 3. That the *Senate*, or *Magiſtrates* in *Iſrael*, were bound to prepare the wayes to the *Cities of Refuge*, and [b] to make them fit, and broad, and to remove out of them all ſtumbling blocks and obſtacles: and they ſuffered not any hill or dale to be in the way, nor water-ſtreams, but they made a bridge over it, that nothing might hinder him that fled thither. And the breadth of the way to the *Cities of Refuge*, was not leſſe than

two

[a] *R. Salom. Iarchi, Deut.* 13. 3.

[b] *Maimon. in Rotſach. c.* 8. §. 5.

two and thirty Cubits, and at the partitions of the wayes, they ſet up in writing, *Refuge, Refuge:* that the manſlayer might know and turn thither ward. On the fifteenth of the moneth *Adar*, or *February*, every year, the *Magiſtrates* ſent out meſſengers to prepare the waies.

Furthermore it was provided, that two or three wiſemen ſhould be imployed, to perſwade the *Avenger of blood*, if haply he did purſue the man-ſlayer on the way, that he ſhould offer no violence, untill the cauſe were heard and examined. The manner of examination was thus, the Conſiſtory or Bench of *Juſtices*, who lived in that quarter, where the murder was committed, [c] placed the party, being brought back from the *Citie of Refuge*, in the Court or Judgement Hall, and diligently enquired and examined the cauſe, who if he were found guilty of voluntary murder, then was he puniſhed with death, but if otherwiſe the fact were found caſuall, then did they ſafely conduct the party back again to the *Citie of Refuge*, where he injoyed his liberty, not only within the wals of the City, but within certain territories and bounds of the City, being confined to ſuch and ſuch limits, until the death of the high *Prieſt*, that was in thoſe dayes, at what time it was lawfull for the offendor to return and come into his own City, and unto his own houſe, even unto the City from whence he fled, *Joſh*. 20. 6. By this means the offendor, though he was not puniſhed with death, yet he lived for the time a kind of exile for his own humiliation, and for the abatement of his wrath, who was the *Avenger of blood*, [d] The *Areopagitæ* had a proceeding againſt caſuall man-ſlaughter, not much unlike, puniſhing the offendor ἀπενιαυτισμῷ, with *an years baniſhment:*

why

[c] *Paul. Fag.* Numb. 35. 6.

[d] *Maſius in Joſ.* cap. 20.

why the time of this exilement wa[illegible] [illegible]e death of the High *Prieſt* at that [illegible] is n[illegible]d upon by Expoſitors. But it is [illegible]y thought, that the offender [illegible] confined within that City as within a priſon, during the High *Prieſts* life, [e] becauſe the offence did moſt directly ſtrike againſt him, as being amongſt men ἀρχηγὸς, *ac princeps ſanctitatis, The chief God on earth.*

THE

[e] *Maſius ibid.*

two and thirty Cubits, and at the partitions of the wayes, they ſet up in writing, *Refuge, Refuge:* that the manſlayer might know and turn thither ward. On the fifteenth of the moneth *Adar*, or *February*, every year, the *Magiſtrates* ſent out meſſengers to prepare the waies.

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why

[c] [illegible] Fa[illegible] Numb. 35. 6.

[d] Maſius in *Joſ.* cap. 20.

why the time of this exilement was limited to the death of the High *Prieſt* at that time, is not agreed upon by Expoſitors. But it is moſt probably thought, that the offendor was therefore confined within that City as within a priſon, during the High *Prieſts* life, [c] becauſe the offence did moſt directly ſtrike againſt him, as being amongſt men ἀρχηγὸς, *ac princeps ſanctitatis, The chief God on earth.*

[c] *Maſius ibid.*

THE

THE THIRD BOOK
treateth of Dayes and Times.

Chap. I.

Their Dayes, Hours, Weeks, and Years.

BEFORE we treat of their Feaſts, it will be needfull by way of Preface, to underſtand ſomewhat concerning the diviſions of their *Days, Houres, Weeks, &c.*

Their *Day* was twofold: *Natural*, containing *day* and *night*, and conſiſting of 24. houres; or *Artificial*, beginning at *Sun riſing*, and ending at *Sun-ſet*. Of this is that, *Are there not twelve hours in the day?* *Joh*.11.9.

The *Naturall day* was again two-fold, *Civill, a working day*, which was deſtined for civill buſineſſes and works: this began at *Sun-riſing*, and held till the next *Sun-riſing*, *Matth*.28.1. or *Sacred*, a Feſtivall or Holy-day, deſtined for holy exerciſes: this began at *Sun ſet*, and continued till the next *Sun ſet*.

Their night was divided into ſour *quarters*, or *greater hours*, termed four *watches*, each *watch* containing three *leſſer hours*. The *firſt* they called *Caput Vigiliarum*, the beginning of the watches, *Lament.* 2. 19. The *ſecond* was the *middle watch*, *Judg.* 7. 19. not ſo termed, becauſe there were only *three watches*, as *Druſius*[a] would perſwade, but becauſe it dured till *mid-night.* The *third watch* began at *mid-night*, and held till three of the clock in the morning. If he come in the *ſecond*, or *third watch*, *Luke* 12. 38. The *laſt*, called the *morning* watch, *Exod.* 14. 24. began at three of the clock, and ended at ſix in the morning. In the *fourth watch* of the night *Jeſus* went out unto them, *Mat.* 14. 25. Theſe *watches* alſo were called by other names, according to that part of the night which cloſed each watch. The *firſt* was termed ὀψὲ, *the Even.* The *ſecond* μεσονύκτιον, *Midnight.* The *third* ἀλεκτοροφωνία, *Cock-crowing.* The *fourth*, πρωῒ, *The Dawning. Ye know not when the Maſter of the houſe will come, at Even, or at Midnight, or at Cock-crowing, or at the Dawning*, *Mark.* 13. 35.

The day was likewiſe divided into four *quarters*, as appeareth by the Parable of the Labourers hired into the Vineyard, *Mat.* 20. The *firſt quarter* began at ſix of the clock in the morning, and held till nine. The *ſecond quarter* ended at twelve of the clock. The *third quarter* at three in the afternoon. The *fourth quarter* at ſix of the night. The firſt quarter was called the *third hour*, *verſ.* 3. The ſecond quarter the *ſixth hour*, *verſ.* 5. The third quarter the *ninth hour*, *verſ.* 5. The laſt quarter the *eleventh hour*, *verſ.* 6.

Where note, that the three firſt *quarters*, had their names from that hour of the day, which cloſed the quarter (for they begin the count of their leſſer

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[a] Druſ. Judic. 7. 19.

hours, from ſix a clock in the morning, and our 6 7, 8, 9 10, 11, 12. 1, 2, 3, 4, 5, 6, was their 1 2 3, 4, 5, 6, 7, 8, 9, 10, 11, 12.) only the laſt was called the *eleventh hour*, by our *Saviour Chriſt*; whereas among the common people, it either was called, or ſhou'd have been called by proportion with the reſt, the *twelfth hour*; to intimate unto us, that though *God* in his mercy accept Labourers into his Vineyard *eleven hours* of the day, yet he ſeldome calleth any at the twelfth, for that is rather an hour to diſcharge Servants, than to admit new.

Some Expoſitors finding mention of the dawning of the day in this Parable, *verſ.* 1. [h] they reckon the four quarters of the day after this manner; *Hora prima, hora tertia, hora ſexta, hora nona*; where firſt they erre, in taking the *Dawning* of the day for the *firſt hour* of the day, for ὄρθρος, the *Dawning*, ſignifieth the *laſt quarter of the night*, called the *Morning watch*. Secondly, they erre in making the *laſt quarter of the day* to be the *ninth hour*, for what then ſhall become of the *eleventh hour*, mentioned in the ſame Parable?

By this diviſion of the day into theſe four *quarters*, or *greater hours*, the *Evangeliſts* are reconciled touching our *Saviours* Paſſion. He was crucified at the third hour, *Mark* 15. 25. St. *John* intimateth his examination before *Pilate*, to have been *hora quaſi ſexta*: *About ſix a clock*, *Joh.* 19. 14. In the firſt place underſtand by his crucifying, not his *hanging on the Croſſe*, which

[h] *Erat autem primus quadrans à prima uſque ad tertiam, & dicebatur prima hora, ſecundus erat à tertia, uſque ad ſextam, & dicebatur hora tertia, tertius erat à ſexta uſque ad nonā, & dicebatur ſexta; quartus à nona uſque ad ultimam quæ erat duodecima, & dicebatur nona. Refellit hanc opinionem Toletus, receptam licet à multis recentiorum (ut ipſe ait) quoniam de undecima cujus meminit parabola altum apud hos ſilentium. Jure vapulant à te Tolete qui excludunt undecimam, conſtanter tamen aſſerenda eſt contra te quadripartita diei diviſio, in hoc potiſſimum illorum error conſiſtet, quod horam primam faciunt, non inveniunt, horam undecimam introducunt, excludunt tamen, nihil à mente Evangeliſtarum magis alienum, quam ut ὄρθρος vocaretur hora prima diei, quæ in illorum ſcriptis ſonat quartam noctis vigiliam. Vid. Tolet. in Joan. cap. 19. Annotat. 8.*

which was not till the ſixth hour, *Luke* 23. 44. nor his ***expiration***, which was not till the ninth hour, *Mark* 15. 34. but his ***examination under Pilate***, at which time the people cryed out, *Crucifie him, Crucifie him*; and then the third and ſixth hour will eaſily be reconciled, for theſe two hours immediately following one another, what was done on the third hour, might truly be ſaid to be done about the ſixth.

Laſtly, this ſheweth that the hours among the *Jews* were of two ſorts; ſome leſſer, of which the day contained twelve; others *greater*, of which the day contained four, as hath been above ſhewn: the leſſer are termed ***hours of the day***, are there not twelve hours in the day? *Joh*. 11. 9. The greater ſome term ***hours of the Temple***, or ***hours of prayer***: *Peter* and *John* went up into the *Temple* at the ninth ***hour of prayer***, *Act*. 3. 1. But in truth there are but three hours of prayer, ***the third, the ſixth, and the ninth***. [c] ***The third*** inſtituted by *Abraham*, the ***ſixth*** by *Iſaac*, and the ***ninth*** by *Jacob*. The ***third hour*** the *Holy Ghoſt* deſcended upon the *Apoſtles*, *Acts* 2. 15. About the *ſixth*, *Peter* went up to the houſe top to pray, *Acts* 10. 9. At the *ninth*, *Peter* and *John* went into the *Temple*, *Acts* 3. 1.

From theſe greater hours of the day and night, the ***Canonicall hours*** in uſe in the *Roman Church*, had their beginning; [d] each ***Canonicall hour*** containeth three leſſer hours, ſo that in the whole night and day their are eight ***Canonicall hours***. At ſix of the clock in the evening began the firſt, and that is termed *Hora veſpertina*, or *veſpertinum* ſimply (*officium* being underſtood) their ***Veſpertine***. At nine of the clock at night began the ſecond, and that is termed *Completorium* their ***Completory***. At midnight began the third, *Nocturnum*, their ***Nocturne***. At three of the clock in the

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[c] *Druſius in Præter. Act.* 3. 1. *Non fuiſſe ultra tres horas precationis in die apud Judæos, clare teſtatur David Kimchi.*

[d] *Vid. Bellarm. de bonis oper. in part. lib.* 1. *cap.* 10.

the morning, being their *Matutinum*, their *Matines*. The canonicall houres for their day-ſervice were named, *Hora prima, tertia, ſexta, nona*. Their firſt hour began from ſix of the clock in the morning, and held til nine; the third from nine til twelve, the ſixth from twelve till three, the ninth from three til ſix at night.

The Diall in uſe among the ancient *Jews*, differed from that in uſe among us; theirs was a kinde of ſtairs, the time of the day was diſtinguiſhed not by *lines*, but by *ſteps*, or *degrees*, the ſhade of the Sunne every half hour moved forward to a new *degree*. In the Diall of *Ahaz* the *Sun* went back מעלות *Magnoloth*, *degrees*, or *ſteps*, not *lines*, *Iſai*. 38. 8.

Their weeks were two-fold: the one was *ordinary*, conſiſting of *ſeven dayes*: the other *extraordinary* and *Propheticall*, conſiſting of *ſeven years*, *Dan*. 9. 24. The firſt is termed *Hebdomas diaria, a week of dayes*: the ſecond *Hebdomas annalis, a week of years*.

The *Hebrews* at firſt meaſured their moneths according to the courſe of the *Sun*, whence they are called *Menſes Solares*: and then every moneth conſiſted of thirty dayes. The waters prevailed from the ſeventeenth day of the ſecond moneth, *Gen*. 7. 11. unto the 17. day of the ſeventh moneth, *Gen*. 8. 4. that is, full five moneths. If we will number the dayes, they were an hundred and fifty, *Gen*. 7. 24. Whereby it appeareth, that every moneth contained full thirty dayes. After the *Iſraelites* departure out of *Egypt*, then they meaſured their moneths by the courſe of the *Moon*; they are termed *Menſes Lunares*: they contained either thirty dayes, and then they were called *Menſes pleni, full moneths*, or twenty nine dayes, and then they were called *Menſes cavi, deficient moneths*.

The *Sun* exceedeth the *Moon* in her courſe eleven dayes,[c] hence every third or ſecond year one moneth was inſerted. Now becauſe the twelfth moneth in the *Hebrew Kalendar* was called *Adar*, hence when a moneth was inſerted, the laſt was called *Veadar*, the ſecond *Adar*.

Before their captivity in *Babylon* they counted their moneths without any name, according to the number, the *Firſt*, *Second*, *Third moneth &c.* After their return from *Babylon*, they called them by theſe names.

1. *Niſan*, it was alſo called *Abib*, which ſignifieth *an eare of corne*, in this moneth Barley began to be *eared*.	They anſwered to part of	1	March. Aprill.
2. *Iiar*, it was alſo called *Ziv*, which ſignifieth *beauty*, then the trees began to be *beautified* with buds and bloſſomes.		2	Aprill. May.
3. *Sivan*.		3	May. June.
4. *Thamuz*.		4	June. July.
5. *Ab*.		5	July. Auguſt.
6. *Elul*.		6	Auguſt. September.
7. *Tiſri*, otherwiſe called *Ethanim*.		7	September. October.
8. *Marcheſvan*, it was alſo called *Bul*.		8	October. November.

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[c] Vid. Kalendarium Hebraicum Munſteri. pag. 61.

9. *Ciſleu.*	They anſwered to part of	9	November. December.
10. *Tebeth.*		10	December. January.
11. *Schebeth.*		11	January. February.
12. *Adar.* *Veadar.*		12	February. March.

Before their comming out of *Egypt*, they [f] began their year in the moneth of *Tiſri*, and thus they continued it alwayes after for civil affairs, for their date of buying, ſelling, their *Sabbaticall years, years of Jubile, &c.* After their comming out of *Egypt*, they began their year in the moneth *Niſan*, and ſo continued it for the computation of their greater feaſts.

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[f] Ἐν μηνὶ δὲ τέσω δίῳ μὲν ὑπὸ μακεδόνων λεγομένῳ ὑπὸ Ἑβραίων δὲ Μαρσουάνῃ· ἐν τῷ γὰρ Αἰγύπτῳ, εἰς τὸν ἐνιαυτὸν ἦσαν διατεταχότες. Μωϋσῆς δὲ τὸν Νισὰν ὅς ἐστι Ξανθικὸς, μῆνα πρῶτον ἐπὶ ταῖς ἑορταῖς ὥρισεν. *Joſeph. Antiq. l. c. 4. Mendoſe ponitur* [illegible] *pro* μαρχεσουάνῃ, *qui menſis erat olim ſecundus apud Hebræos, ſicut & Dius apud Macedones.*

Chap. II.

Of their Feaſts.

Before we deſcend to their particular *Feaſts*, firſt we will ſee the manner of feaſting in generall. Their ordinary meals, as they were not many in a day, ſo neither were they coſtly. They were called [a] *Arucoth*, which word ſignifieth properly, ſuch fare as travellers and wayfaring men uſe on their journeys. The word is uſed *Jerem.* 40.5. *So the chief ſteward gave him victuals, and a reward, and let him goe:* likewiſe, *Pro.* 15.17. *Better is a dinner of green herbs where love is.* The extraordinary and more liberall kind of entertainment by way of feaſting was commonly called [b] *Miſchte,*

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[a] ארוחה ab ארח *Iter facere, ſignificat viaticum*

[b] משתה *Convivium, Compotatio. Dicitur à potando, ſive bibendo, ut Græcè* συμπόσιον, *ab altera ejus parte*

ſchte, from their liberall drinking at ſuch meetings. There was alſo another kinde of feaſting, wherein they made merry together, eating the remainders of their ſacrifices, this they termed [c] *Chag*. From this cuſtome of having a feaſt at the end of their ſacrifices, the *Chriſtians* of the *Primitive Church* inſtituted their *love feaſts* to [d] ſucceed the *Lords Supper*: In both theſe greater and more ſolemn *Feaſts*, there were ſome Ceremonies uſed by them as *preparatory to the Feaſt*, others in their *giving thanks*; others in their *geſture at Table*.

The *ceremonies preparatoria* were principally theſe three. 1. *Salutation*. 2. *Waſhing the feet of the gueſts*. 3. *Pouring oyl on them*.

Their *Salutations* were teſtified either by *words*, or ſome *humble geſture of the bodie*. By *words*, & then theſe were the uſuall forms, *the Lord be with you*, or *the Lord bleſs you*, *Rut.* 1.4 From the laſt of theſe, *bleſſing* is often taken in Scripture for *ſaluting*. If thou meet any, [e] *bleſs* him not, or if any *bleſs* thee, anſwer him not again, ſaith *Eliſha* to *Gehazi*, 2 *K*. 4.29. The ſenſe is as our *Engliſh* renders it, *ſalute him not*. Somtimes they ſaid, *Peace be unto thee*, *Peace be upon thee*, *Goe in peace*, and ſuch like: *When ye come into an houſe, ſalute the ſame; and if the houſe be worthy, let your peace come upon it, but if it be not worthy, let your peace return unto you*, *Mat.* 10.12, 13. By *geſture*; their *ſalutations* were ſignified ſometimes by *proſtrating the whole body*; ſometimes by *kiſſing the feet*, *Luke* 7.38. commonly by an [f] *ordinary kiſſe*. *Moſes* went out to meet his father in law, and did obeyſance and *kiſſed him* *Exod.* 18.7. Moreover *Joſeph kiſſed* all his brethren, and wept upon them, *Gen.* 45.15. This Saint *Paul* calleth an *holy kiſſe*, 1 *Cor.* 16.20. Saint *Peter*, a *kiſs of Charity*, 1 *Pet.* 5.14. [g] *Tertullian* calleth it *Oſculum pacis*,

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[c] חג, *Feſtum, celebravit ſolenniter, à radice* חגג, *Feſtum celebravit.*

[d] *Chryſoſt.* 1 *Co.* 11. *Hinc autem præcipue*

[e] *Tertul. l.* 4. *adverſ. Marcion.*

[f] *Xenophon de inſtitut. Cyr. l.* 1. *p.* 17. *It. lib.* 5. *p.* 113.

[g] *Tertull. de orat. cap.* 14.

cis, a *kiſſe of peace*. Theſe were *kiſſes* which a *Cato* might give, and a *Veſtall* receive. Of this ſort the *Jews* had [h] three kindes, i. A *kiſſe of ſalutation*, which hath been ſpecified by ſome of thoſe former inſtances. ii. A *kiſſe of valediction*; Wherefore haſt thou not ſuffered me to *kiſſe* my ſons and my daughters, *Gen.* 31. 28. iii. A *kiſſe of homage*; the word ſignifieth a *kiſſe of ſtate or dignity*, but it was to teſtifie their *homage*, and acknowledgement of their *Kings* ſoveraigntie. Then *Samuel* took a vial of oyl, and poured it upon *Sauls* head, and *kiſſed* him, 1 *Sam.* 10. 1. And unto this they refer that in the ſecond *Pſalm Kiſs the ſon leſt he be angry*. Theſe *ſalutations*, howſoever they were ſuch as were uſed mutually, ſometimes in their meetings abroad upon the way, yet were they ſuch, as were uſed alſo in their entertainment, as clearly appeareth by many of thoſe forequoted examples.

The ſecond *ceremonie preparitory* was [i] *waſhing their feet*. And the man brought the men unto *Joſephs* houſe and gave them water, and they did *waſh their feet*, *Gen.* 43. 24. This office was commonly performed by ſervants, and the meaneſt of the family, as appeareth by our *Saviour Chriſt* who to leave an example of humility behinde him, *waſhed his diſciples feet*, *John* 13. 5. And *Abigail*, when *David* took her to wife, ſaid, Behold, let thine handmaid be a ſervant, to *waſh the feet* of the ſervants of my *Lord*, 1 *Sam.* 25. 41. For this purpoſe they had certain veſſels in readineſs for ſuch imployments: that which our *Saviour* uſed, we tranſlate a *Baſon*, *John* 13. 5. He poured out water into a *Baſon*. The word νιπτῆρα there uſed, ſignifieth in general a *waſhpot*, and is there uſed for that which in ſtrict propriety of ſpeech, the *Græcians* termed ποδονιπτῆρ, (i.) a *waſhpot for our feet*: Some may here make the queſtion,

[h] Vid. Druſium [illegible] c. 12

1 נשיקת [illegible] Neſhikoth ſha-[illegible], Oſcula propinquorum.

2 נשיקת פרישה Neſhikath pariſhah, Oſcula ſeparationis.

3 נשיקה גדולה Neſhikath gedolah, Oſcula magnitudinis.

[i] Lotio pedum ante diſcubitum non ſolum Judæis, ſed & gentibus ipſis erat uſitata: locus notum eſt, hic occumbe ferte aquam pedibus. Plautus in Perſ.

ſtion, whence this water was poured? I ſee no inconvenience, if we ſay, that there were uſually in their dining rooms greater veſſels, from which they poured out into leſſer, according as they needed, of which ſort it is not improbably[k] thought that thoſe water-pots were mentioned, *John* 2.6. There were ſet there *ſix water-pots* of ſtone, after the manner of the *purifying* of the *Jews*. By *purifying* there, underſtand this complementall *waſhing* of which we treat: Now if we conſider the waſhing of their hands, uſuall and commendable in it ſelf, though ſuperſtitiouſly abuſed by *Scribes* and *Phariſees*, and the waſhing of their feet before and after meal, (for our *Saviour* waſhed his diſciples feet after ſupper) which ſecond waſhing, the *Hebrews* ſay it was in uſe only at the *Paſſeover*, there muſt needs be uſe of great ſtore of water in their greater Feaſts, and therefore no marvell if many and capacious veſſels ſtood in readineſſe. Farther, we are to note, that as the office was ſervile and baſe, ſo the veſſell: which obſervation giveth light to that, *Pſalme* 60.8. *Moab is my waſh pot*, that is, the *Moabites* ſhall be baſely ſubject unto me, as the pot in which I *waſh my feet*.

The third *ceremonie preparatorie* was *pouring out of oyl*. A woman in the city brought an Alabaſtar box of ointment, and ſtood at his feet behinde him weeping, and began to *waſh his feet* with tears, and did wipe them with the hairs of her head, and kiſſed his feet, and *annointed them with the oyntment*, *Luke* 7. 37, 38. It was alſo poured *upon the head*, whence in the ſame place, *Chriſt* challengeth the *Phariſee* which entertained him, *Mine head with oyl thou didſt not annoint*, *verſ.* 46. *Pſal.* 23. 5. *Thou annointedſt mine head with oyl.*

After

[k] *Stukius l. conviv.*

After theſe *ceremonies of preparation* had been performed, then they proceeded to *giving thanks*. The *Maſter of the houſe* ſitting down together wth his gueſts, took a *cup full of wine* in his right hand, and therewith began his *conſecration*, after this manner.[l] *Bleſſed be thou O Lord our God, the King of the world, which createſt the fruit of the vine* Having ſaid thus, he firſt lightly taſted of the wine, and from him it paſt round the table. This grace or thankſgiving, they call [m] *Bircath haiaiin*, *the bleſsing of the cup*. With this *Chriſt* himſelf ſeemeth to have begun his ſupper; *He took the cup, and gave thanks and ſaid, Take this and divide it among your ſelves, for I ſay unto you, I will not drink of the fruit of the vine, until the Kingdome of God ſhall come, Luk. 22. 17, 18.* After the *bleſsing of the cup*, the *maſter of the houſe* took the *bread*, which they did *Scindere*, but not *Abſcindere*, lightly cut for the eaſier breaking thereof, but not cut in ſunder; and holding this in both his hands, he *conſecrated* it with theſe words, *Bleſſed be thou, O Lord our God, the King of the world, which bringeſt forth bread out of the earth.* This *conſecration of bread*, they termed, [n] *Bircath halechem*. After the *conſecration*, he *brake the bread*, (whence the *maſter of the houſe*, or he who performed theſe bleſsings in his ſtead, was termed [*] *Habotſeang* (i.) *the breaker*; the bread being broken, he diſtributed to every one that ſat at the table a morſel; which being done, then they began to feed upon the other diſhes that were provided. This rite of bleſſing both the cup and the bread, they obſerved only in their ſolemn feſtivals, otherwiſe they conſecrated the bread alone, and not the cup. In their feaſt time, they ſeaſoned their meat with good conference, ſuch as might either yeeld matter of inſtruction, or exerciſe their wits; which practiſe was alſo obſerved in their

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[l] ברוך אתה יי אלהינו העולם מלך בורא פרי הגפן *Benedictus ſis tu Domine Deus noſter rex mundi, qui creas fructum vitis.*

[m] ברכת היין

[n] ברכת הלחם *Benedictionem panis.* Druſius in N. T. part. altera p. 78.

[*] הבוצע

Chriſtian love [o] *feaſts*. Of the firſt ſort, was that parable propoſed by our bleſſed *Saviour* at a feaſt, *Luke* 14.7. Of the ſecond, was *Sampſons* riddle, which he propoſed unto his companions, *Judg*. 14. 12. At the end of the feaſt, they again gave thanks, which was performed in this manner, either by the *maſter of the houſe* himſelf, or by ſome gueſt, if there were any of better note at the table: he taking a cup of wine in both his hands, began thus, *Let us bleſſe him who hath fed us with his own, and of whoſe goodneſſe we live*: then all the gueſts anſwered, *Bleſſed be he of whoſe meat we have eaten, and of whoſe goodneſſe we live*. This *grace* they called [p] *Bircath Hamazon*. [q] And this is thought to be the cup wherein *Chriſt* after Supper commended the myſtery of his blood to his Diſciples: after this, he which began the thankſgiving proceedeth, *Bleſſed be he, and bleſſed be his name, &c.* annexing a longer prayer, in which he gave thanks: Firſt, for their preſent food. 2. For their deliverance from the *Ægyptian* ſervitude. 3. For the covenant of circumciſion. 4. For the Law given by the miniſtery of *Moſes*. Then he prayed that *God* would have mercy, 1. On his people *Iſrael*, 2. On his own City *Jeruſalem*, 3. On *Sion* the Tabernacle of his glory, 4. On the *Kingdome* of the houſe of *David* his annointed, 5. That he would ſend *Elias* the Prophet; Laſtly, that he would make them worthy of the dayes of the *Meſsiah*, and of the life of the world to come.

This prayer being ended, then all the gueſts which ſate at the table, with a ſoft and low voice, ſaid unto themſelves in this manner; *Fear the Lord all yee his holy ones, becauſe there is no penury to thoſe that fear him; the young Lyons doe want and ſuffer hunger, but thoſe that ſeek the Lord want no good thing*. Afterward he which

began

[o] *Non tam cœnam cœnant quam diſciplinam, Tertull. Apolog. c.* 39.

[p] ברכת המזון

[q] *Vid. P. Fag. in præc. Hebr.*

began the thankſgiving, *bleſſed the cup* in the ſame form of words, as he uſed at the firſt ſitting down; ſaying, *Bleſſed be thou O Lord God, the King of the world, which createſt the fruit of the vine:* And therewith he drank a little of the wine, and ſo the cup paſſed round the table. Thus they began and ended their feaſts, with the *bleſſing of a cup:* this cup they termed, כוס הלל *Cos hillil, Poculum hymni, A cup of thankſgiving:* and *both theſe cups* are mentioned by Saint *Luke*, and which is worth our obſervation, the words of Conſecration, whereby it was inſtituted, as part of the bleſſed Sacrament in the *New Teſtament*, were added only to the laſt cup. *This cup is the New Teſtament in my blood, which is ſhed for you.* After all this, they ſung [r] Hymns and Pſalms, which alſo was practiſed by our bleſſed *Saviour, Mark* 14. 26. So that howſoever he uſed not any ſuperſtitions, either then practiſed, or ſince added by after *Jews*, (as the drinking of [s] four cups of wine, [t] or the breaking of the bread with all ten fingers, in alluſion to the ten Commandements, &c.) yet in the beginning, and ending, we ſee his practiſe ſutable with theirs. If any deſire a larger diſcourſe of theſe bleſſings, noted out of the *Rabbines*, let him read * *P. Fagius* his Comment on *Deuteron.* 8. 10. from whom I have borrowed a great part of what herein I have delivered. If any ſhall here object, that I ſeem to make the *bleſſed Sacrament* of our Lords body and blood, a *Jewiſh ceremony*, I anſwer no; For as a kinde of initiatory purification by water, was uſed before by the *Jews* of old, & no *Proſelyte* was admitted into the Church of the *Jews*, without this purification: yet it was no more a *Sacrament* to them, than *Circumciſion* was to *Turks* and *Saracens*. Thus neither was breaking the bread *Sacramentall* to the *Jew*, but then it became A *Sacrament*, when *Christ* ſaid of it, This

[r] Scalig. de emend. temp. l.6 p.273.

[s] Moſes Kotzenſis fol.118.col.2.

[t] Sebaſtian. Munſter. Mat. 26.

* In præc. Hebr. per Fagium editus.

This is my body. This cup is the *New Teſtament* in my blood, &c. *Luke* 22. 19. The *Jews* could not ſay, The cup of bleſſing which we bleſſe, is it not the communion of the blood of Chriſt? 1 *Corinth.* 10. 16.

The laſt thing conſiderable in their *Feaſts*, is their *geſture*. In the dayes of our *Saviour*, it is[x] apparent that the geſture of the *Jews* was ſuch as the *Romans* uſed. The table being placed in the middeſt, round about the table were certain beds, ſometimes two, ſometimes three, ſometimes more, according to the number of the gueſts; upon theſe they laid down in manner as followeth, Each bed contained three perſons, ſometimes four, ſeldome or never more. If one lay upon the bed, then he reſted the upper part of his body upon the left elbow, the lower part lying at length upon the bed: but if many lay on the bed, then the uppermoſt did lie at the beds head, laying his feet behind the ſeconds back: in like manner the third or fourth did lie, each reſting his head in the others boſome. Thus *John* leaned on *Jeſus boſome*, *John* 13. 23. This firſt, is an argument of *ſpeciall love* towards him, whom the *Maſter of the houſe* ſhall take into his own *boſome*, *John he was the beloved Diſciple*. Secondly, an argument of *parity* amongſt others, reſting in one anothers *boſome*. *Many ſhall come from the Eaſt and Weſt, and ſhall ſit down with Abraham, and Iſaac. and Jacob*, *Matt.* 8. 11. And where ſhall they ſit? In *Abrahams boſome*, *Luk.* 16. 22. that is, they ſhall all ſit at the ſame table, be partakers of the ſame glory. Thus *Chriſt*, he was in the *boſome of his Father*, *John* 1. 18. that is, in the *Apoſtles* phraſe, ***He thought it no robbery to be equall with his Father.*** Their tables were perfectly circular or round, whence the their manner of ſitting was termed[y] *Meſibah, a ſitting round*; and their phraſe of inviting their gueſts

[x] *Voces* [illegible] *uſi ſunt Evangeliſtæ ſonant accubitum non ſeſſionem*, ἀναπίπτειν, *Luc.* 22. ἀνακεῖσθαι, *Mat.* 26. Κατακλίνεσθαι, *Luc.* 14 ἀνακλιθῆναι, *Mat.* 14.

[y] מסבה *Diſcubitus, cujus radix eſt* סבב, *circumivit, Ambivit.*

gueſts to ſit down, was *ſit round:* We will not ſit round until he come hither, 1 *Sam.* 16. 11. Again, Thy children ſhall be like Olive plants *round* about thy table, *Pſal.* 128. 3. This cuſtome of lying along upon a *bed*, when they took their meat, was alſo in uſe in *Ezekiels* time, Thou ſateſt upon a ſtately *bed*, and a table prepared before it, *Ezek.* 23. 41.[y] And whether this were the cuſtome of the ancient *Hebrews*, I leave to be diſcuſſed by others: But unto this alſo doth *Amos* alude; They lay themſelves down upon clothes laid to pledg by every Altar, *Amos* 2. 8. That is, the[z] garments taken to pledge they uſe in ſtead of *Beds*, when at their Altars they eat things ſacrificed to Idols: Yea, the plucking off their ſhoes when they went to table, implyeth this cuſtome of lying at the table, to have been very ancient. The plucking off their ſhoes ſeemeth to have been generally received, when they were in *Egypt*; for this cauſe is it, that they had a ſtrict charge in eating the *Paſſeover*, to have their ſhoes on their feet for greater expedition. The reaſon why they uſually pluckt them off, was, for the clean keeping of their Beds, on which they lay. Here ſeeing the rule of obſerving the *Paſſeover* requireth that it ſhould be eaten with their ſhoes on their feet, which argueth rather *ſtanding* than *lying upon a bed*: it may be demanded whether *Chriſt* tranſgreſſed not againſt the firſt inſtitution thereof, in the manner of his ſitting at the table? *Tremelius* anſwereth thus, and in my minde fully:[a] We muſt know, ſaith he, that *Exod.* 12. it is commanded after what manner, they ready to depart out of *Egypt*, ſhould eat the *Paſſeover* at that time, for the neceſſity of that time ſo required, namely, an haſty eating thereof: But afterward in the Law, where it is commanded that this ceremony of the *Paſchall* ſhould be

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[y] *Philo Jud.* p. 388.

[z] *Vetuſtiſſimus mos erat ſuper lanatis pellibus diſcumbere. Qui poterat pelles addere, dives erat. Ovid.*

[a] *Tremel.* in *Mat.* 26. 20.

renued every year, thoſe words are not added. Wherefore all the *Hebrew Doctors*, both ancient and modern, doe teach with one joynt conſent, that the commandement of *ſprinkling the dore poſts with blood*, of *having on their ſhoes*, of *girding their loyns*, of *taking ſtaves in their hands*, and *eating the Lamb in haſte*, did not extend it ſelf to the generations following, but only to have concerned that very night wherein they departed out of *Ægypt* : [d] Yea, it was an ancient tradition amongſt them, that when they did in after times eat the *Paſſeover*, they would ſit down, or lean upon a Bed, as our *Saviour* and his Diſciples did, in token of their deliverance obtained.

The parties that gave entertainment at their *Feaſts*, were two: 1. [e] The *Maſter of the houſe*, 2. The *Maſter of the Feaſt* : They differed thus, the *Maſter of the houſe* was termed בעל הבית *Baal habbeth*, οἰκοδεσπότης *Pater-familias*. The *Maſter of the Feaſt was* termed בעל משתה *Baal miſchte*, ἀρχιτρίκλινος, *Triclinii Præfectus*; The *Maſter of the Feaſt* was the chief Servant attending the *Maſter of the houſe* in time of the Feaſt. Others add a [f] third ſort, whom they would have to be *Præfecti morum*; in Greek they were termed οἰνόπται. Their office was thought to have been the inſpection of the gueſts, that none ſhould diſorder themſelves by drinking too much, whence they were called ὀφθαλμοὶ, *the Eyes of the Feaſt*. Such kinde of Officers were in uſe in *Ahaſhueroſh* his Court, *Eſter* 1. 8. and likewiſe among the [g] *Athenians*, but whether any ſuch belonged unto the *Jews* is juſtly doubted.

The ancient *Jews*, they were both hoſpitall, ready to entertain, and alſo liberall in their entertainment; their hoſpitality is commended throughout the Scripture, though now it be grown out of uſe among them, as appeareth by that proverbiall ſpeech concerning the entertainment of a Friend: [h] *That the firſt day he is Oreach, a Gueſt: the ſecond Toreach, a Burden: the third Barach, a Runnagate.* Their liberality appeared by remembring the Poor at their Feaſts, by ſending them portions. *Send portions* unto them for whom nothing is prepared, *Nehem.* 8.10. [i] This was afterward practiſed by the Heathens, who in their ſolemne Feaſts did not only entertain their Gueſts for the preſent, but did alſo allow them certain junkets to carrie away with them. Theſe they termed ἀποφόρητα: and likewiſe unto their Friends who were abſent, they ſent portions, which they termed μερίδας. This obſervation giveth light to that *Canon* in the *Laodicean Councell*, which forbiddeth *Chriſtians* in their love Feaſts, μέρη αἴρειν, to *ſend portions*, the reaſon of which prohibition, I conceive to be threefold: Firſt, That *Chriſtians* might not ſymbolize with *Heathen* people. Secoudly, That none preſuming that their portions ſhould be ſent them, might abſent themſelves. Thirdly, That thoſe preſent (eſpecially the poorer ſort, as it often falleth out) might not be injured, by having the beſt of their proviſion ſent away in ſuch *portions*.

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[d] *Talmud. tract. de Paſchate. Vid. Tremel. loco ſuperius citato.*

[e] *Vid. Caſaubon. exercit. pag.* 278.

[f] *Gaudentius Brixianus. Vid. Caſaubon ibid.*

[g] *Athenæus lib.* 10.

Here we may note for concluſion, that as the time of their Supper was toward the evening, and then they gave greateſt entertainment; ſo the time of their Dinner was about the ſixth hour of the day, that is as we count, about noon. Kill meat and make ready, for the men ſhall eat with me at *noon*, *Gen.*43.16. *Peter* went up upon the houſe to pray about the *ſixth hour*, then waxed he an hungred, and would have eaten, but whiles they made ſomething ready he fell into a trance, *Acts* 10.9,10.

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[h] אורח *Hoſpes.* טורח *Onus.* בורח *Profugus.* *Buxtorf. Synag. cap* 32.*p*.493.

[i] *Moris erat veteribus in conviviis μερίδας mittere abſentibus amicis. Theophraſtus cap.* περὶ μεμψιμοιρίας *Idem teſtatur Plut. in Ageſilao.* διέπεμπε μερίδας τοῖς φίλοις ἀπὸ τῶν τεθυμένων. *Eundem morem Judeis antiquitus fuiſſe teſtantur ſacræ literæ, Neh.*8.10. ἀποστείλατε μερίδας.

Moreover we may here note the difference between thoſe *three cups* mentioned in Scripture, ποτήριον τῆς εὐλογίας, 1 *Cor.* 10. 19. *The cup of bleſſing*, and this is applied to thoſe ſeverall cups uſed in their ſolemn Feaſts, becauſe of thoſe bleſsings or thankſgivings annexed. Secondly, ποτήριον εἰς παράκλησιν, *Jer.* 16. 7. *The cup of conſolation*, this was ſo called, becauſe it was ſent by ſpeciall Friends in time of mourning, as intending by this drinking to put away ſorrow and grief from the Mourner. Thirdly, ποτήριον σωτηρίας, *Pſal.* 116. 13. *The cup of ſalvation*, this was uſed commonly after their *Peace-offerings*, which were vowed in way of thankſulneſs for benefits obtained. Whence the *Seventy Elders* commonly tranſlate a *Peace-offering* σωτήριον, *a Sacrifice of ſalvation*, or *ſalvation* it ſelf.

Chap. III.

Of their Sabbath.

THe word שבת. *Schabbath*, from whence our *Engliſh* word *Sabbath* is derived, ſignifieth *reſt*, and is applied to all *ſolemn Feſtivals*. They polluted my *Sabbaths*, *Ezek.* 20. 21. that is, my *Feaſts*. Sometimes it is applied to the *whole week*. *Jejuno bis in Sabbato, I faſt twice in the week.* Sometimes, and that moſt frequently, it is uſed for that ſeventh day which *God* had ſet apart for his own ſervice. This laſt was holy, either by a ſimple holineſſe which belonged unto it, as was the ſeventh day; or elſe by a double holineſs occaſioned by ſome ſolemne Feaſt upon the ſame day, and then it was called *Sabbatum magnum, a great Sabbath*, *John* 19. 36. For on that *Sabbath day* of which

Saint *John* ſpeaketh, the *Feaſt of the Paſſover* happened that year.

The week dayes are termed by the *Hebrews* חלים *Cholim, prophane dayes*, by the *Greeks* ἐργάσιμοι, *working days*: but when they ſpeak of them altogether, τὸ μεταξὺ σάββατον, *the ſpace of time between the two Sabbaths*. [a] This was the time upon which the *Gentiles* deſired to hear *Paul, Acts* 13. 42. In reſpect of the different degrees of holineſſe on dayes, the *Sabbath day* is not unfitly compared to a *Queen*, or rather to thoſe whom they termed *Primary wives*, other *Feaſt dayes* to *Concubines*, or *Half-wives, Working dayes* to *Handmaids*.

The *Sabbath* began at [b] ſix a clock the night before, this the *Grecians* called παρεισοδὸν σαββάτου, the *Hebrews* * *Biath Haſchabbath*, *the entrance of the Sabbath*.

The preparation to the Sabbath began at [c] three of the clock in the afternoon, the *Hebrews* called this ערב השבת, *Gnereb haſchabbath*, the *Sabbath Eve*. By the ancient *Fathers* it was called [d] *Cœna pura*; the phraſe is borrowed from *Pagans*, whoſe Religion taught them in their Sacrifices, to certain of their *Gods* and *Goddeſſes*, to prepare themſelves by a ſtrict kinde of holineſſe, at which time of their preparation they did partake of a certain Supper, which as it conſiſted of choice meats, ſuch as thoſe *Heathens* deemed more holy than others: ſo it was eaten with the obſervation of holy Rites and Ceremonies; hence they themſelves were ſaid at this time of their preparation, to be *in caſto*, and their preparatory Supper termed *Cœna pura*. Thus we ſee the reaſon why the *Fathers* called the *Sabbath Eve Cœnam puram*. By the *Evangeliſts* it was called παρασκευή, *A preparation, Mark* 15. 42. For diſtinction ſake, we may call that foretime of the day προπαρασκευή, *A fore preparation*. For the whole

[a] Scalig. de emend. Temp. lib. 6. p. 261. Item Beza in hunc locum.

[b] Scalig. de emend. Temp. l. 6. p. 269.

* ביאת השבת

[c] Joſeph. Antiq. lib. 16. c. 10.

[d] In ritibus Paganorum cœna pura appellabatur, cœna illis appoſita, qui in caſto erant quod Græci dicunt ἁγνεύειν, vel προαγνεύειν. Iſaac Caſaubon Exercit. 16. p. 662.

whole day was a kinde of preparation, as will appear by the particulars then forbidden. Firſt, on this day they might go no more than three *Parſath*; now a *Parſa* contained ſo much ground as an ordinary man might goe ten of them in a day. Secondly, Judges might not then ſit in judgement upon life and death, as is ſhewn in the Chapter of Tranſlation of Feaſts. Thirdly, all ſorts of Artificers were forbidden to work, only three excepted, *Shoemakers*, *Taylors*, and *Scribes*, the two former for repairing of apparel, the other for fitting themſelves by ſtudy to expound the Law the next day, and theſe were permitted but half the preparation time to work.

[c] *Caſaubon. Exercit. 16 p. 477. ex Michlol Kimchi.*

The beſt and wealthieſt of them[g], even thoſe that had many ſervants, did with their own hands further the *preparation*; ſo that ſometimes the Maſters themſelves would chop herbs, ſweep the houſe, cleave wood, kindle the fire, and ſuch like.

[g] *Buxtorf. Synagog. Jud. c. 10. ex Talmud.*

In old[h] time they proclaimed the *Preparation* with noiſe of trumpets, or horns; but now the modern *Jews* proclaim it by the Sexton, or ſome under Officer of the Church, whom they call שליח צבור *Schelliach tſibbur, The Meſſenger of the Congregation.*

[h] *Buxtorf. Synagog. Judaic. ibid.*

Concerning the ſanctification of the *Sabbath* day it ſelf, in corrupter times ſome things the *Jews* added over and above that which God commanded. In other things they took liberty where *God* granted none. In the firſt, they were *ſuperſtitious*; in the ſecond, *ſacrilegious*.

They took liberty: there were two thouſand cubits between the *Ark* and the *Camp*, when they marched, *Joſh* 3.4. and in probability, the ſame proportion was obſerved when they reſted: this diſtance of ground ſome interpret to be one mile, ſome two:

ſome meaſuring it according to a leſſer, others according to a longer cubit, which they term a *Geometricall cubit:* but all agree in this, that theſe two thouſand cubits were a *Sabbath* dayes journey, though none, as I know, have obſerved the reaſon why it was ſo called, which I take to be this; on the *Sabbath* day they were all to repair to the place of Gods publick worſhip, which was two thouſand cubits diſtant from thoſe who camped neareſt: Hence follow four propoſitions. 1. That two thouſand cubits any where, by propotion might be called a *Sabbath dayes journey.* 2. That to thoſe who dwelt in the Camps more remote from the *Arke*, a *Sabbath dayes journey* was more than two thouſand cubits. 3. That it is now lawfull on the *Sabbath* day to joyn with the Congregation in the place of Gods publick worſhip, though remote. 4. That it was unlawfull for the *Jews*, hereupon to take liberty to walk idly whither they would, if it were not more than two thouſand cubits, pretending it to be but a *Sabbath dayes journey.*

They added unto that which God commanded. 1. God ſaid, Remember to keep holy a ſeventh day: In which words *God* ſanctified one day to be *Sabbathum*, [i] they added *Sabbatulum*, ſo they termed that additament of time which they annexed to the *Sabbath.* This addition of time was *twofold:* ſome began the *Sabbath* ſooner than others; this was done by the *Jews* dwelling at *Tyberias*, becauſe they dwelling in a Valley, the Sun appeared not to them ſo ſoon as it did to others. Some again continued the *Sabbath* longer than others; this was done by thoſe dwelling at *Tſepphore*, a City placed upon the top of a Mountain, ſo that the Sun ſhined longer to them, than it did

Hoſpinian. de Orig. feſt. cap 3.

did to others, thus both of theſe did *Addere de profano ad ſacrum*, Adde ſomewhat of the working day, immediately going before, or immediately following after : none diminiſhed of the *Sabbath*. [k] Hence *R. Joſe wiſhed that his portion might be with thoſe that began the Sabbath with thoſe of Tiberias, and ended it with thoſe of Tſepphore.*

2. God ſaid, To morrow is the reſt of the holy *Sabbath* unto the *Lord*, bake that ye will bake, and ſeeth that ye will ſeeth, *Exod.* 16. 23. [l] This command was proper to the time of *Manna*, the reaſon is there alledged, why they ſhould prepare that day for the morrow, becauſe upon the *Sabbath* day they ſhould not finde it in the field. The *Jewes* extend this command to all ages, and therefore they dreſſed no meat this day; this haply was the reaſon, that the *Heathen* people thought they [m] faſted on the *Sabbath*; though I deny not but this errour might be occaſioned in part from that phraſe, *Jejuno bis in Sabbato.*

3. God ſaid, Ye ſhall kindle no fire throughout your habitations on the *Sabbath* day, *Exod.* 35. 3. This commandement was only concerning fire for the furtherance of the work of the *Tabernacle*, [n] for therefore is the *Sabbath* mentioned in that *Chapter*, to ſhew that the work of the *Tabernacle* ought to give place to the *Sabbath*. The *Jews* hence gather that it is unlawfull to kindle any fire at all on this day.

4. God ſaid, In it thou ſhalt doe no manner of work. This the *Jews* underſtood without any manner of exception. [o] Hence they held it unlawfull *to roſte an apple, to tuck an herb, to climbe a tree, to kill or catch a flea.* Hence they thought it unlawfull, to defend themſelves being aſſaulted by their enemies on the *Sabbath day*, by this means twice they became a prey unto

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[k] *Buxtorf Comment. Maſoret. c.4 ex M*[illegible]

[l] *Jun. & Tremel. in Exod.* [illegible]

[m] *Sueton. Auguſt. c.76. de jejun. ſabbat.* [illegible] *Martial. l.4. Epig. 4.*

[n] *Vatablus in hunc locum. Item Trem. & Junius.*

[o] *Hoſpinian. de Orig. feſt. c. de Sabbato.*

unto the enemy. [p] Firſt, unto *Antiochus*, whereupon *Mattathias* made a decree, that it ſhould be lawfull upon the *Sabbath* to reſiſt their enemies, which decree again they underſtanding ſtrictly,[q] as if it did only give leave to reſiſt, when they were actually aſſaulted, and not by any labour that day to prevent the enemies raiſing of Rams, ſettling of engins, underminings, &c. they became a prey the ſecond time to *Pompey*. For the right underſtanding therefore of this command, we are to know that three ſorts of ſervile works were allowed.

1. *Works of charity: God*, that allowed them to lead their Oxe and Aſſe to water on the *Sabbath, Luke* 13. 15. to make their lives more comfortable, much more allowed man liberty to dreſſe convenient food for himſelf and his family, that they might the more comfortably perform holy duties. *Chriſt* healed on the *Sabbath*; therefore viſiting the ſick, and the uſe of the *Phyſitian*, was both then and now lawfull.

2. *Works directly tending to Gods worſhip*, not only killing of ſacrifices, and circumciſing of children on that day was allowed, but the *Prieſts* might lawfully blow their trumpets and horns on the *Sabbath* day, for the aſſembling of the people *Numb.* 10. 2. And the people might warrantably goe from their houſes to the place of Gods publique worſhip. By proportion it is now warrantable for *Chriſtians*, to ring bels to aſſemble the people together on the Lords day, and to take journeys to joyn with the publike congregation, or to preach the Word. Of theſe we may ſay, though they are in their own natures bodily labours, yet the Temple which was ſanctified did change the nature of them, and make them holy, *Matthew* 23. 17. Or as the *Jews* ſay concerning the overthrow of *Jerico*, which according

[p] *Joseph. lib.* 12. *c.* 8.

[q] *Joseph. l.* 14. *c.* 8.

according to their writings fell on the *Sabbath* day: [r] *He which commanded the Sabbath to be ſanctified, commanded it alſo to be prophaned.*

3. *Works of abſolute neceſſity*, as the defending ones ſelf againſt his enemy, and others of like nature: concerning which the *Jews* have a ſaying, [ſ] *Perill of life drives away the Sabbath*, And the *Chriſtians* with a little change of a more common proverb ſay, *Neceſſitas non habet ferias*; *Neceſſity hath no holy-dayes.*

CHAP. IV.

Of their Paſſeover, and their Feaſt of unleavened bread.

SOme of the *Fathers* have derived the word [a] *Paſcha*, from a *Greek* verb ſignifying to ſuffer, becauſe the ſufferings &*Paſſion* of our *Saviour* are celebrated about that time. [b] This opinion *Auguſtine* juſtly confuteth, for the word is originally an *Hebrew* word ſignifying to *paſſe by, to leap, or paſſe over*. The *Etymology is Gods* own. It is the ſacrifice of the *Lords Paſſeover*, which *paſſed over*, &c. *Exod.* 12. 27.

The word *Paſſeover* in Scripture hath three acceptions. Firſt, it is taken for that yearly ſolemnity, which was celebrated upon the [c] fourteenth day of *Niſan*, otherwiſe called *Abib*; you may call it the *Paſſeover of the Lamb*, becauſe on that day toward the evening, the *Iſraelites* were commanded according to their families to roſt a *Lamb*, and eat it in their private houſes. Secondly, it ſignifieth that yearly feſtivity which was celebrated on the fifteenth of *Niſan*, it may be called the *Paſſeover of ſheep and bullocks*, *Deut.* 16. 2. Otherwiſe we may call it the *Feaſt of the Paſſeover*; as the fourteenth of *Niſan* was called ſimply the *Paſſeover*.

[r] מי שצוח על דשבר צוח לחלל שבת. *R. D. Kimchi in Joſh.* 6.

[ſ] ספבנית נפש חד שבת

[a] *Tertullian. adv. Judaic. cap.* 10. *It. Ambroſ. li. de Myſter. Paſch. cap.* 1.

[b] *Auguſt. in titul. Pſal.* 68

[c] *E Theologis non pauci, omnia quæ ad decimoquartam noctem pertinent decimoquint. attribuunt; quem errorem hauſerunt ex turbidis Rabbinorum lacunis, qui hodie eundem errorem errant, teſte Scaliger de emend. Temp. l.* 6. *p.* 270.

In the *fourteenth* day of the firſt moneth, is the *Paſſeover* of the *Lord*, and in the *fifteenth* day of this moneth, is the *Feaſt*, *Numb.* 28. 16, 17. Toward this *Feaſt* we are to underſtand that *Joſiah* gave unto the people ſuch a multitude of Sheep, Lambs, Kids, and Bullocks. Thirdly, it is taken for the whole ſolemnity, beginning the *fourteenth* of *Niſan*, and ending the one and twentieth of the ſame moneth. Now the *Feaſt of unleavened bread drew nigh, which is called the Paſſeover*, *Luke* 22. 1. So that in this acception it contained the *Feaſt of unleavened bread* alſo, notwithſtanding, in proper ſpeaking, the *Feaſt of unleavened bread*, was a diſtinct *Feaſt* from the *Paſſeover*.

Firſt, the *Paſſeover* was to be kept on the *fourteenth day of the firſt moneth, at even*: This was their ſecond Sacrament, in which although they were injoyned to eat unleavened bread with the Lamb, yet the *Feaſt of unleavened bread* began not till the morrow following, being the *fifteenth day of the ſame moneth*, and laſted ſeven dayes, of which only the firſt and laſt were holy convocations, wherein they might doe no ſervile work, *Levit.* 23. 5, 6, 7, 8.

Secondly, the *Paſſeover* in the age following its firſt inſtitution, might not be killed and eaten in any other place, ſave only where the *Lord* did chuſe to place his name, which afterward was at *Jeruſalem*: but the *Feaſt of unleavened bread*, the *Hebrews* thought themſelves bound to keep in every place whereſoever they dwelt, if they could not be at *Jeruſalem*: and [d] *eating of it*, they ſay, *depended not upon the eating of the Paſſeover, but it was a commandement by it ſelf.*

The *Rites* and *Ceremonies* obſerved by the *Jews* in the eating of this Sacrament their *Paſchall Lamb*, agreed with thoſe generall ceremonies uſed in their ſolemn

[d] לא תלה אכילת מ
צה בקרבן הפסח
אלא מצוה
בעצמה
Maimon. de fermento & azymo c. 6 ſect. 1.

lemn Feaſts. They *bleſſed the cup*, and *bleſſed the bread*, and *divided* amongſt the gueſts, and *waſhed the feet* of thoſe that ſate at the table, as is ſhewn in the Chapter *Feaſts*. The particulars in which it differed from other *Feaſts*, are delivered in thoſe interrogatories, or queſtions propoſed in way of *Catechiſm*; by ſome child at the time of eating their *Paſſeover*, or rather in the anſwer made unto the child by him that bleſſed the table. The queſtion was thus, What meaneth this ſervice? The form of the anſwer was, [c] How different is this night from all other nights? for all other nights we waſh but once, in this twice; (thus *Chriſt* when Supper was ended, waſhed his Diſciples feet:) in all other nights we eat either leavened or unleavened bread, in this only unleavened; in other nights, we eat any ſort of herbs, in this night bitter herbs: in all other nights we eat and drink either ſitting or lying, but in this we lye along. Then he proceedeth to declare, that the *Paſſeover* was in reſpect that the *Lord paſſed over* the houſes of their fathers in *Egypt*. Secondly, he held up the bitter herbs in his hand and ſaid, Theſe bitter herbs which we eat, are in reſpect that the *Egyptians* made the lives of our *Fathers bitter* in *Egypt*. Thirdly, he held up the unleavened bread in his hand, and ſaid, This unleavened bread which we eat, is in reſpect that the dough of our Fathers had not time to be leavened, when the Lord appeared unto them, and redeemed them out of the hand of the enemy. This kind of *Catechiſing* they ſay is commanded, *Exod.* 12. 26. They called it הגדה *Haggada*, (i.) *Annunciatio*, the *declaration* or *ſhewing forth* of the *Paſſeover*. Hence the *Apoſtle* borroweth his phraſe; As often as ye ſhall eat this bread, and drink this cup, ye ſhall *declare*, or *ſhew forth*, the *Lords* death, 1 *Corin.* 11. 26.

[c] *Scalig. de emend. Temp. l.* 6. *p.* 270.

Concerning this Lamb they are charged thus, Upon the tenth of *Abib* every one ſhall take a Lamb for an houſe, a male of the firſt year, without blemiſh, and this he kept untill the fourteenth day of the ſame moneth, *Exod.* 12. 3.&c. *The Lamb :* it was either of *ſheep*, or *goats*. *For an houſe :* the whole body of the *Iſraelites* was divided into twelve *tribes*, the *tribes* into *families*, the *families* into *houſes* ; if the *houſe* were too few for the eating of the *Lamb*, then the next neighbour joyned with them in the eating thereof. The whole company was termed φρατρία, in the ſame ſenſe Saint *Mark* uſeth συμπόσια, and πρασιαὶ, *Mark* the ſixth. All theſe words ſignifie a *ſociety*, or *company of gueſts*, *ſo many as can ſit at the ſame table :* the latter word properly ſignifieth, a *bed in a garden*, and thus in the *Goſpel*, the whole multitude ſitting on the graſſe, ſeem to be compared unto a *Garden*, and their ſeverall *ſocieties* or *companies*, unto ſo many *beds in the garden*. The number of communicants in this *Paſchall ſociety* [f] was never leſſe than ten, nor more than twenty. It followeth in the text, *A male*, to note the maſculine and pierleſſe virtue of our *Saviour*, whom it did typically ſhadow forth. [g] *Of the firſt year* ; which phraſe they interpret thus, That the Lamb after it was eight dayes old and forward, was allowable to be offered for the *Paſſeover*, but not before ; becauſe it is ſaid, *When a Bullock, or a Sheep, or a Goat, is brought forth then it ſhal be ſeven dayes under the damme, and from the eighth day and thenceforth, it ſhall be accepted for an offering made by fire unto the Lord*, *Levit.* 22. 27. And the reaſon of this Law, ſome of the *Hebrews* have thought to be, [h] becauſe in their opinion nothing in the world was abſolutely perfect, untill a *Sabbath* had paſt over it : Moreover, if it were an hour elder than a year, it was unlawfull

[f] *Joſeph. de bello Jud. lib. 7. c. 17.*

[g] *Hebraicè* בן שנה *Filium anni. Sunt qui diſtinguunt inter Filium anni & Filium anni ſui, Filium anni interpretantur, qui annum unum agit, nec minor, nec major, Filium vero anni ſui, qui eſt in anno primo, licet eum nondum abſolverit. Sed Aben Eſra negat abſque Cabala poſſe ſciri quis ſit filius anni ſui, nam fieri poteſt, inquit, ut ſit Vau additițium ſive paragogicum, quale in* חיתו *& ſimilibus.*

[h] Vid. Munſter. ad Levit. 22.

unlawfull, becauſe it is ſaid, *A male of the firſt year, without blemiſh*, as well to admoniſh the *Iſraelites*, of their own perſonall integrity, as to ſignifie the abſolute perfection of him who was in truth the *Lamb of God.* And this he kept till the *fourteenth day of the ſame moneth*. The *Rabbines*[i] affirm four cauſes of this: *Firſt*, becauſe otherwiſe through the multitude of buſineſſes, at the time of their departure, they might forget the *Paſchall Lamb* : *Secondly*, that in this four dayes ſpace they might have the more certain knowledge of the Lambs perfection. *Thirdly*, that by beholding the Lamb ſo long before their eyes, they might have the better occaſion in that ſpace, both to recount with themſelves *Gods* mercy in their deliverance from *Egypt*, and alſo to inſtruct and *Catechiſe* their children in that point : for which reſpect, it was a received tradition amongſt the Jews, that during the ſpace of theſe four dayes, the Lamb was tyed to their bed-poſts. *Laſtly*, that in this time of preparation, they might throughly fit and addreſſe themſelves for the oblation.

The time when the *Paſchall Lamb* was to be ſlain, was at the *Evening*, *Exod.* 12. 6. or as the originall reads, *between the two evenings*. Here *Divines* move the queſtion, what part of the day ſhould be underſtood by this phraſe. Some diſtinguiſh the *two Evenings* thus ; That there was [k] *Veſpera Solis*, the *Evening of the Sunne*, namely, when the body of the Sun-ſetteth, And *Veſpera Luminis*, the *Evening of the Light*, when the beams and ſhining of the *Sun* is alſo gone from off the earth : The ſpace or interim between theſe *two Evenings*, is thought to be one hour, and the third part of an hour ; in which ſpace of time they ſay, the *Paſchall Lamb* was ſlain. [l]Others admit a greater latitude, and diſtinguiſh thus ; There is, ſay they,

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[i] *Hoſpinian. de Orig. feſt. cap.* 5.

[k] *Aben Ezra Exod.* 12.

[l] *R. David in radic. hoc etiam colligi poteſt ex Pirke Aboth. c.* 5

Veſpera declinationis, the *Evening of the Sun declining*; and *Veſpera occaſus*, the *Evening of the Sun ſetting*; and their meaning is, that the *Paſſeover* was offered in this inter-mediate time, between noone and night. This latter anſwer ſeemeth moſt agreeable to the truth. *Firſt*, becauſe by this ſpeech we muſt underſtand a latitude of time, wherein might be offered not only the *Paſſeover*, but the *daily Evening ſacriſice* alſo, for even that likewiſe was commanded, *Inter duas Veſperas*, *Between the two Evenings*, *Numb.* 28. 4. Now this might be offered in the former part of the afternoon. [m] The manner of their ſacrificing in regard of this time we finde thus regiſtred, if we count the houres according to our uſuall computation; the *daily ſacrifice of the Evening Lambe*, was uſually *ſlaine* between two and three, it was *offered* between three and foure: upon the *Paſſeover-eve* it was ſlain between one and two, it was *offered* about halfe an houre before three: But if their *Paſſeover-eve* hapned to be the ſame with their *Sabbath eve*, then the *daily Evening ſacrifice* was *ſlaine* between twelve and one, it was *offered* halfe an houre before two; and afterward the *Paſſeover*. Secondly, this agreeth with the oblation of the true *Paſchall Lambe*, for as the time of his crucifying began in the third houre of the day, with the *daily morning ſacrifice Mark.* 15. 25. So it ended at the ninth houre, *Mark.* 15. 34. which was the time of their ordinary evening ſacrifice; but upon their *Paſſeover-eve*, it was the time when their *Paſcall Lamb was ſlain.*

[m] *Talmud. tract. de paſchate cap.* 5. *in initio*

Furthermore, the *Lamb was to be eaten with bitter herbs:* the reaſon of this command is, that thereby they might be moved to thankfulneſſe towards *God*, for their deliverance from the *Egyptian bondage*, in wch their lives were made bitter unto them, *Ex.* 1. 14.

Theſe *bitter herbs* they did dip in a certain ſauce thick like muſtard, called * *Charoſeth*, [n] which thick ſauce (ſay they) was a memoriall of the *clay* wherein they wrought in *Egypt*. [o] This is thought of ſome to be that wherein Chriſt dipped the ſop, which he gave to *Judas*. Of this ſauce the *Hebrews* write thus, [p] They uſed to dip the unleavened bread in the ſauce *Charoſeth*, & to eat, then they dipped the bitter herbs in the *Charoſeth*, and did eat them. [q] It was made of the palm tree branches, or of dry figs, or of raiſins, which they ſtamped and put vinegar thereto, and ſeaſoned it, and made it like *clay*, and brought it unto the table in the night of the *Paſſeover*.

The other ſeven daies following the fourteenth of *Niſan*, were in ſtrictneſſe of ſpeech, a diſtinct Feaſt, as is above ſhewed, namely, the *Feaſt of unleavened bread*, becauſe in that ſpace of time, [r] no leavened bread ought to be found in their houſes. [ſ] Their degrees of *preparation to this feaſt* are four. 1. *Expurgatio fermenti*, the *cleanſing* of all their houſholdſtuffe and veſſels unto which leaven might haply cleave; and this was done two or three dayes before the *Paſſeover*. 2. *Inquiſitio fermenti*, the *ſearching after leaven* throughout all the rooms of their houſes, even to the mouſe-holes: this they did with a waxen candle, and as *Buxtorfius* noteth, upon the night before the *Paſſeover*; and * *Scaliger* delivereth it in other words to the ſame purpoſe, namely, that this ſearch was made, *ineunte quartadecima uſq; ad quartam horam poſt ortum Solis*, (i.) *at the beginning of the fourteenth day until the fourth hour after the riſing of the Sun*. Now the beginning of the fourteenth day was the night going before, for the *Jews* in the computation of their Holydayes, counted their day from even to even. 3. There was *Exterminatio*, or *Conflagratio fermenti*, *a burning of the leaven*, and this was done from the fourth of the ſixth hour, about dinner-time; at which time followed the laſt degree, which *Scaliger* hath omitted, namely, *Execratio fermenti*, the *curſing of the leaven*, in this form: [t] *Let all that leaven, or whatſoever leavened thing is in my power, whether it were ſeen of me, or not ſeen, whether cleanſed by me, or not cleanſed, let all that be ſcattered, deſtroyed, and accounted as the duſt of the earth.*

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* חרסת

[n] *Moſes Kotzen. fol.* 118.

[o] *Scalig. de emend. temp. l.* 6. *p.* 172.

[p] *Maimon. de ferment. c.* 8. §. 7.

[q] *Maimon. in* חמץ ומצה *c.* 7. § 11.

[r] *Hujus moris veſtigia quædam ſunt reperta in Roman. Flamine Diali. A. Gell. noct. Attic. l.* 10. *cap.* 15.

[ſ] *Buxtorf. Synag. Judaic. cap.* 12. *pag.* 317.

* *Scalig. de emend. Temp. in prolegom.*

In caſe any did eat leavened bread thoſe ſeven dayes, the penalty was, that ſuch a ſoul ſhould be *cut off from Iſrael, Exod.* 12.15. Which penalty hath amongſt Expoſitors a [u] threefold interpretation. Some underſtand thereby ſuch a man to be *cut off from his heavenly inheritance*: others, that *God* would *cut off ſuch from the living by an untimely death*: others, that he ſhould *dye without Children*, leaving no poſterity behinde him: to this purpoſe their proverb is, [x] *A man childleſſe is lifeleſs.*

Of theſe three the firſt is moſt probable in this place, though the ſame text may admit the ſecond interpretation in other places of Scripture, as is declared in the Chapter of Circumciſion. Notwithſtanding here let the judicious Reader determine, whether theſe words doe not imply beſides the ſecret actions of *God* touching the ſoule of ſuch a delinquent, a direction unto the Church how to deal with parties thus offending, by cenſuring them with Excommunication, which kinde of cenſure elſewhere the Scripture calleth *A caſting out of the Synagogue*, *Joh.*16.2. a ſpeech much like this, *A cutting off from Iſrael.*

Three things may be here demanded. Firſt, Who killed the *Paſchall Lamb?* Secondly, Where it was killed? Thirdly, Where it was eaten? Firſt, It was killed by the *Prieſts*, 2 *Chron* 35.6. Secondly, It was killed after the firſt time in the *Court of the Temple*, the the place which *God* had choſen, *Deut.* 16.6 [y] Thirdly The owner of the Lamb took it of the *Prieſt*, and did eat it in his own houſe at *Jeruſalem*. *Chriſt with his Diſciples kept the Paſſeover in an upper Chamber at Jeruſalem.*

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[t] Buxtorf. Synag. c.2. p.325.

[u] *Vid. P. Fag. in Exod.* 12.

[x] *Vid. P. Fag. ib.*

[y] *Maimon. in Korban Peſach.* c.1.§.6.

It may further be demanded, Whether the *Paſſeover* conſiſted of two ſuppers, one immediately ſucceeding the other? Some affirm it, and their reaſons are theſe: firſt, ſay they, the *Paſſeover* was eaten *ſtanding*, but *Chriſt* uſed another geſture. This Argument of all other is the weakeſt, for *Chriſt* uſed the geſture of lying on his body, as well in the eating of the *Paſſeover*, as at the conſecration of the *Sacrament*, & the *Jews* generally, after the firſt inſtitution in all their *Paſſeovers*, uſed rather this poſiture of their body, than the other of ſtanding, in token of reſt and ſecurity, as appeareth in the *Chapter of Feaſts*. Secondly, they ſay, *the Paſchall Lamb* was wont to be roſted, but in the laſt *Paſſeover* which our Saviour celebrated, there was *Jus cui intingebatur panis*, *Broth into which he dipped his bread*. This reaſon is as weak as the former, becauſe though there was a command to eat the *Paſchal Lamb roſted*, yet there was no prohibition to joyn their ordinary ſupper with the eating thereof, and that might admit broth: but as it is ſhewn above, the matter into which the ſop was dipped, was thought to be the ſauce *Charoſeth*. Thirdly, they urge, *John* 13.2. That the firſt Supper was done when *Chriſt* aroſe and waſhed his Diſciples feet, and after that he gave *Judas* the Sop, which muſt argue a ſecond ſitting down. This foretelling his *Diſciples*, that one of them ſhould betray him, is likewiſe by *Saint Luke* recited after the conſecration of the *Sacrament.* This is the ſtrongeſt argument, and yet not of ſufficient validity, becauſe by a kinde of *Prolepſis* or anticipation of time, it is not unuſuall in the Scripture to relate that firſt, which according to the truth of the Hiſtory, ſhould be laſt. Thus *John* 11. mention is made of *Mary* which annoynted the *Lord*, yet her annoynting of him followeth in the next *Chapter.* And this ſame Hiſtory of betraying *Chriſt*, *Saint Matthew* and *Saint Mark* recited before the conſecration of the Sacrament. Whence the *Jews* have a proverb,[z] *Non eſſe prius aut poſterius in Scriptura*, that *firſt* and *laſt* muſt not be ſtrictly urged in Scripture. Together with theſe anſwers, conſider how improbable it is, that ten perſons (for ſomtimes they were ſo few) ſhould eat a ſecond Supper, after they had eaten a *Lamb of the firſt yeer*, which might be an year old. It is evident alſo, by that of *Barabbas*, that it was a received cuſtome on the *Paſſeover* to let looſe and inlarge one Priſoner or other. Concerning the reaſon hereof, the conjecture is threefold. Some think this cuſtome to have been uſed in memory of *Jonathan* the ſon of *Saul*, when the people reſcued him from the hands of his Father: Others ſay that the reaſon hereof was, that the feaſt might be celebrated with the greater joy and gladneſſe: Others more probably think, it was done in remembrance of their deliverance from the *Egyptian bondage.*

Again, here is to be obſerved, that the *Jews* ſpeaking of their *Paſſeover*, did ſometimes ſpeak according to their *civill computation*, wherein they meaſured their dayes from *Sun riſing* to *Sun riſing*; ſometimes according to their *ſacred computation*, which was from *Sun-ſet* to *Sun-ſet.* This ſerveth for the reconciliation

of

[z] מוקדם ומאוחר אין בתורה *Salom. Iarchi. in Gen.* 6. 3.

of that, *Numb.* 12. 18. which ſeemeth to make the fourteenth day of the firſt moneth, the firſt day of unleavened bread.[a] And *Joſep.* telleth us, that they numbred *eight dayes* for that feaſt. In like manner the Diſciples are ſaid to come unto *Chriſt* the *firſt day of unleavened bread*, ſaying unto him, Where wilt thou that we prepare for thee to eat the *Paſſeover? Matt* 26. 17. as if the *firſt day of unleavened bread* were before the *Paſſeover*. Al theſe are true according to the computation of their *civil days*, though according to the computation of their *Holy days*, the *Feaſt of unleavened bread* began the fifteenth day, & continued ſeven days only & the *Paſſover* was before the *Feaſt of unleavened bread.*

In the laſt place we muſt know, that there was permitted a *ſecond Paſſeover* to thoſe who could not be partakers of the *firſt*, by reaſon either of their uncleanneſſe by a dead body, or of their far diſtance from the place where it was to be offered. This was to be obſerved in the ſecond moneth, the fourteenth day thereof, according to all the ordinances of the firſt *Paſſeover*, *Numb.* 9. Touching that permiſſion of a *ſecond Paſſeover*, to thoſe that were in a journey *far off:* the *Hebrew* of this word *far off* hath extraordinary pricks over it, for ſpeciall conſideration. Hereby the Lord might intimate that we Gentiles which were unclean, even dead in treſpaſſes and ſinnes, and *far off*, *Eph.* 2. 13. ſhould be made *nigh* by the blood of *Chriſt* and ſo partakers of him the *ſecond Paſſeover*. Of this legall ordinance the *Hebrews* ſay,[b] What is this journey *far off?* fifteen miles without the walls of *Jeruſalem*, who ſo is diſtant from *Jeruſalem*, on the fourteenth day of the firſt moneth, fifteen miles or more when the Sun riſeth, loe, this is a journey *far off*; if leſs than this, it is not a journey *far off*, for

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[a] *Joſeph. Antiq.* 2. c. 5. p. 105.

[b] *Maimon.* in *Korban. Peſach.* c. 5. §. 8, 9.

he may come to *Jeruſalem* by after midday, though he goe on foot, eaſily. The argument between the *Paſchall Lamb* and *Chriſt* ſtandeth thus :

Chriſt is our Paſſeover, 1 *Cor.* 5.

The Paſchall Lamb was,	Chriſt was,
1 One of the flock.	1 Perfect man, *Joh.* 1.
2 Without blemiſh.	2 Without ſinne.
3 To be ſacrificed and roſted.	3 Suffered and died.
4 His bones being not broken.	4 They brake not his legs *Joh.* 19.33.
5 About the evening.	5 In the end of the world, *Heb.* 9.26.
6 Their dore poſts were to be ſpinkled with the blood.	6 The blood of Chriſt purgeth our conſciences.
7 That the puniſhing Angell might paſſe over them.	7 That ſin & death might not prevail againſt us.
8 It was eaten in their ſeverall families.	8 He is applied by faith.
9 The whole Lamb.	9 According to all the Articles of the Creed.
10 Without leaven.	10 Without Hypocriſie, 1 *Cor.* 5.
11 With bitter herbs.	11 With patience under the Croſſe.
12 In haſte, and in the manner of Travellers.	12 With an earneſt and longing expectation of life eternall.
13 Only by the circumciſed.	13 Only by the faithfull, 1 *Cor.* 11.

Chap. V.

Of their Pentecoſt.

THis feaſt was called πεντηκοστὴ, the *Pentecoſt*; which word ſignifieth the *fiftieth day*, becauſe it was obſerved upon the *fifiteth day after the ſecond of the Paſſeover*, which was the 16. of *Niſan*. Here in the firſt place we muſt note, that the fourteenth of *Niſan* was τὸ πάσχα, the *Paſſeover*, the fifteenth ἑορτὴ τοῦ πάσχα the *Feaſt of the Paſſeover*, or πρώτη τοῦ πάσχα the *firſt of the Paſſeover*, the ſixteenth was δευτέρα τοῦ πάσχα, the *ſecond of the Paſſeover*, or the *morrow after the Paſſeover, Levit.* 23. 11. which is all one, as if it had been ſaid, the *morrow after the Feaſt of the Paſſeover*; for in thoſe Feaſts which conſiſted in many dayes, the *firſt* and the *laſt* were termed *Sabbaths*. Now theſe fifty dayes were in truth the appointed time of their Harveſt, their Harveſt being bounded, as it were, with two remarkable dayes, the one being the *beginning*, the other the *end* thereof: the *beginning* was δευτέρα τοῦ πάσχα; the *ſecond of the Paſſeover*; the *end* was πεντηκοστὴ, the *fiftieth day after*, called the *Pentecoſt*. Upon the δευτέρα, then they offered a [b] *ſheaf of the firſt fruits of their harveſt Levit.* 23. 10 Upon the *Pentecoſt*, then they offered *two wave loaves, Levit.* 23. 17. the *ſheaf* being an oblation offered in the name of the whole Congregation, whereby all the after-fruits throughout the Land were ſanctified, [c] it being from thence afterward lawful, and not before, to reap the corn, the *two loaves* being not only an *Euchariſtical oblation*, but alſo a token of the harveſt finiſhed and ended. In the ſecond place we are to know, that they did count theſe fifty dayes, by numbering the *weeks*

from

[a] Seniores appellabant hunc diem προτέραν τῆς σαββάτων, Lev. 23. 11.

[b] δράγμα, [illegible] menti. temp. [illegible]

[c] ἐξ οὗ τότε [illegible] δημοσίᾳ ἔξεστι πᾶσι καὶ ἰδίᾳ θερίζειν, Joſeph. Antiq. l. 3. c. 10.

from the δευτέρα, whence it was called a ***Feaſt of Weeks.*** The manner how they counted the ***Weeks***, was according to the number of the ***Sabbaths*** following the δευτέρα. Thus the ***firſt Sabbath*** following they called δευτεροπρῶτον σάββατον, the ſecond δευτεροδεύτερον, the third δευτερότριτον, &c. So that [d] all the ***Weeks*** and ***Sabbaths*** during the time of the ***Pentecoſt***, as the ***firſt***, ***ſecond***, ***third***, and ***fourth***, &c. took their denomination from the δευτέρα: which obſervation giveth light to that of ***Saint Luke***, 16.1. where there is mention of a ***Sabbath*** termed δευτερόπρωτον, that is, ***the ſecond firſt Sabbath***, and by it is meant the ***Sabbath next after the ſixteenth of Niſan***, which was the δευτέρα. Seeing that theſe ***fifty dayes*** did meaſure out the time of their harveſt, it will not be amiſs to obſerve the difference betwixt their harveſt and ours, which chiefly conſiſted in their anticipation of time; for both the ***Cananites*** and the ***Egyptians*** began their harveſt about the firſt of [e] ***Aprill***, and it was quite finiſhed in ***May***.

CHAP. VI.

The Feaſt of Tabernacles.

The [a] ***Greek*** word uſed to expreſſe this feſtivity, properly ſignifieth the ***making of Tabernacles***; the [b] ***Hebrew*** word, a ***Feaſt of Tabernacles.*** The reaſon of both is, becauſe all the time of this ***Feaſt***, which was full ſeven dayes; from the fifteenth of ***Tiſri***, untill the one and twentieth thereof) the people remained in ***Tabernacles*** and ***Boothes*** made of boughs, in manner of Arbours or Bowrs, yet ſo, that the firſt day of thoſe ſeven, and the laſt, were after a more ſpeciall manner to be obſerved as ***holy convocations***.

[d] *Scalig. l. 6. de emendat. temp. p.* 260.

[e] *Plin. l. 18. c. 18. illud ipſum confirmat Leo Afer teſtis* αὐτόπτης, *deſcript. Afr. lib. 8. cap. 4.*

[a] *Janſen. Concord. c. 73. Item Tolet. in Joan. 7.* Σκηνοπηγία, *non* σκηνοπηξία.

[b] חג הסכות *chag haſuccoth.*

Concerning theſe Booths the *Jews* write thus: [d] They ought to be made in the open aire, not within dores, or under the ſhelter of a tree; they ought not to be covered with clothes, nor to be made too cloſe with the thickneſs of the boughs, but with ſuch holes that the Sunne and the Stars might be ſeen through them, and the rain likewiſe deſcended through them. In theſe they ought to dwell thoſe ſeven dayes, as in their houſes; they ought to furniſh them with houſhold ſtuffe, to lay under them, and ſleep under them, only in rainy weather then they had liberty to eat and ſleep in their houſes, untill the rain was overpaſt. Feeble perſons alſo, which could not endure the ſmell of the earth, were permitted to ſtay at home. In *Nehemiahs* time they made their Booths, ſome upon the roof of their Houſes (for their Houſes were made flat above,) *Deut*. 22.8. Some in their Courts, ſome in their Streets, *Nehem*.8.15.

Plutarch making mention of this feſtivity, ſaith, that [c] theſe *Booths* were made principally of ivy boughs, but the Scripture reckoneth up *four diſtinct kindes*, *Lev*.23.40. which are thought to be, 1. *The Citrine tree*. 2. *The Palmtree*. 3. *The Myrtle tree*. 4. *The Willow of the brook*. [f] The *Rabbins* teach, that every man brought every morning his burden of the boughs of theſe four trees, otherwiſe he faſted that day. And this burden they termed [g] *Hoſanna*: in alluſion unto this the people cutting down branches from the trees, and ſtrewing them in the way when our *Saviour* did ride into *Jeruſalem*, cried ſaying, *Hoſanna* to the *Son of David* *Mat*.21.9. *Plutarch* ſcoffing the *Jews*, compares this Feaſt with that drunken Feſtivall in the honor of *Bacchus*, in which the *Bacchides* ran up and down with certain javelins in their

[d] *Munſter. Levit.* 23.

[c] *Plutarch. Sym. poſ.* 4. *problem*.5.

[f] *P. Fag. Levit.* 23.

[g] *Elias Thisbit.*

hands, wrapped about with ivy, called Θύρσοι, and in this reſpect he termeth this Feaſt of the *Jews* Θυρσοφορίαν, *A bearing about of theſe Thyrſi.* That Feaſt which the *Athenians* terme Εἰρεσιώνη, was not much unlike.

Moreover, on the next day after this feaſt, they compaſſed the Altar[h] *ſeven times* with Palm boughs in their hands, in the remembrance of the overthrow of *Jericho* : for which reaſon, or elſe becauſe that Palme branches were the chief in the bundle, it was called *Dies Palmarum*, *Palme Feaſt*.

h *Hoſpinian. de Orig. feſt. cap. 7. It. Munſt. in Calendar. p. 150.*

Concerning the reaſon of this Feaſt : Some are of opinion, that it was inſtituted in memory of that protection which the *Lord* vouchſafed the *Iſraelites* by the cloud, when they travelled through the wilderneſſe, under the ſhadow of which they travelled, as under a *ſafe Booth or Tent*. *Onkelos* in his *Chaldee Paraphraſe*, ſeemeth to incline to this opinion, where the *Hebrew* readeth, *That your poſterity may know, that I have made the children of Iſrael to dwell in Booths*, *Levit.* 23.43. The *Chaldee rendreth* it, *That your poſterity may know, that I have made the children of Iſrael to dwell* [i] *in the ſhadow of clouds.* [k] Others think it was inſtituted as a ſolemn thankſgiving unto God for their vintage, which was gathered in at that time of the year, thence is it that they conceive thoſe Pſalms of *David*, which are intituled על הגתית *pro torcularibus*, to have been compoſed for this Feaſt. Others ſpeak more probably, who aſſigne the cauſe to be in memory of their forefathers *dwelling in Tents and Tabernacles*; the text is clear, *Levit.* 23.43.

i במטלת ענני

k *Theophylact. Johan* 7.

The Sacrifices which were offered theſe ſeven dayes, are preſcribed, *Numb.* 29. from the thirteenth verſe to the thirty fourth, where we ſhall read every day the like Sacrifice, but only with this difference, that upon the firſt day they offered *thirteen* young bullocks, upon the ſecond *twelve*, upon the third *eleven*, and ſo forward, ever diminiſhing the number by one. [l] The reaſon of which diminution, the *Jews* deliver to be thus: the whole number of bullocks to be offered at this ſolemnity was *ſeventy*, according to the languages of the *ſeventy Nations*, (for whom, as they teach, theſe Sacrifices were performed) ſignifying thereby, that there would be a diminution of thoſe Nations, untill all things were brought under the government of the *Meſsias*, who was the expectation and hope of the *Gentiles*.

The two and twentieth of the moneth *Tiſri*, was in truth a diſtinct Feaſt, as appeareth, *Nehem.* 8. 18. but yet becauſe this immediatly followed the Feaſt of *Tabernacles*, it hath been alwayes counted the laſt day of that Feaſt. And not only the *boughs*, but the [m] *dayes* of this whole Feaſt of Tabernacles were termed *Hoſannoth*, from the uſuall acclamations of the people, whiles they carried the *boughs* up and down. And this eighth day was called *Hoſanna Rabba* the *great Hoſanna*, or the *great day of the Feaſt*, *John*. 7. 37. [n] Upon this day they did read the laſt Section of the Law, and likewiſe began the firſt, leſt they might otherwiſe ſeem more joyfull in ending their Sections, than willing to begin them. [o] Upon this day alſo, by the inſtitution of the Prophet *Haggæus* and *Zacharie*, and ſuch like *Propheticall* men, they did with great ſolemnity and joy, bring great ſtore of water from the river *Shiloa* to the *Temple*, where it being delivered unto the *Prieſts*, it was poured upon the Altar together with wine, and all the people ſang that of the *Prophet*, *Eſ*. 12. 3. *With joy ſhall ye draw water out of the wels of ſalvation.* Our *Saviour* is thought to have alluded unto this, in that ſpeech which he uſed on this very day. *John.* 7. 38. *He that beleeveth in me, out of his belly ſhall flow rivers of waters of life.*

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[l] *Hoſpinian de Orig. huius feſt.*

[m] *Talmud. tractat. de feſto Tabernaculorum, cap.* [illegible] *Vid. Tremel. Joh.* 7. 37.

[n] *Buxtorf. in abbreviatur. p.* 253.

[o] *Tremel. Joh.* 37. *ex Talmud.*

It is worth our noting alſo, that whereas God commanded the obſervation of this Feaſt on the fifteenth of the ſeventh moneth *Tiſri* : *Jeroboam*, that he might work in the people a forgetfulneſſe of the true worſhip of *God*, appointeth the celebration of a Feaſt in the eighth moneth on the fifteenth day thereof, [p] which is thought to be this very Feaſt of *Tabernacles*.

[p] *Hoſpinian. de Orig. hujus ſeſt.* p. 24.

CHAP. VII.

Of the Feaſts of Trumpets, and their New-Moons.

FOr the underſtanding of the time when this Feaſt was to be obſerved, we muſt note the moneth *Tiſri* was the *ſeventh moneth*, according to their *ſacred Computation*, and therefore it is commanded to be celebrated the firſt day of the *ſeventh moneth*, *Levit.* 23. 24. But according to their *civil Computation* it was their *firſt moneth*, ſo that this Feaſt may be termed their *New-years day*.

The firſt day of every moneth had its ſolemnities. *Firſt*, when they repaired to the *Prophets* for the hearing of the word as on other *Sabbaths*. Wherefore wilt thou goe to him to day? It is neither *New-Moon* nor *Sabbath day*, 2 *King*. 4. 23. *Secondly*, it was then unlawfull to buy and ſell: When will the *New-Moon* be gone that we may ſell corn: *Amos* 8. 4. *Thirdly*, they had then ſpeciall ſacrifices over and above their daily ſacrifices.

Notwithſtanding this Feaſt of *Trumpets* differed from other *New-Moons*. Firſt in reſpect of their ſacrifices, in their *ordinary New-moons,* they offered (beſides the daily ſacrifice) *two Bullocks, one Ram, ſeven Lambs for burnt-offerings*; with their meat and drink-offerings, nd a *Goat for a ſin-offering, Numb*. 28. 11, 15. But at this *New-Moon,* which was the beginning of their year, they offered all the foreſaid ſacrifices, and over and beſides them, *one Bullock, one Ram, and ſeven Lambs for burnt offerings*, and a *Goat for a ſin-offering, Numb*. 29. 1, 6. Secondly, in *other New-Moons* they blowed no *Trumpets*: In *this* they blowed [a] from the *Sun-riſing till night*: whence we learn what *New-Moon* it is that *David* ſpeaketh of, *Pſalm*. 81. 3. *Blow the Trumpet in the new-Moon, in the time appointed at our feaſt day.*

The reaſon in generall of this blowing and great *noiſe of Trumpets*, I take to have been to make their *New-years day* the more remarkable, becauſe from it all their Deeds and Contracts bore date, and their *Sabbaticall years* and *Jubiles* were counted thence: but why it ſhould be made remarkable by the ſound of *Trumpets* or *Cornets*, there are three conjectures.

Firſt, the [b] *Hebrews* think it was done in memory of *Iſaac* his deliverance, and that they did therefore ſound *Rams horns*, becauſe a *Ram* was ſacrificed inſtead of him. *Secondly*, [c] *Baſil* is of opinion that the people were hereby put in minde of that day, wherein they received the Law in Mount *Sinai* with *blowing of Trumpets*. *Thirdly*, others think it was to put them in remembrance of the reſurrection, which ſhall be with the *ſound of Trumpets*: *He ſhall ſend his Angels with a great ſound of a Trumpet, Mat*. 24. 31.

There are [d] three things conſiderable in *new-Moons*. Firſt, *σύνοδος*, the *conjunction of the Moon with the Sun*. *Secondly*,

[a] *Sheindler. in voce* שפר

[b] *P. Fag. Levit.* 23.

[c] *Baſi. in Pſal.* 80.

[d] *Scalig. de emend. temp. pag.* 26. *It. pag.* 105.

Secondly, ἰξαύγασμος, the *waxing of the Moon*. *Thirdly*, χῆμα μηνοειδὲς, the *prime of the Moon*. In the firſt it was *quite dark*: in the ſecond it *did open it ſelf to receive the Sun-beams*: in the laſt it did appear *corniculata, horned*.

Becauſe in all theſe three degrees of the change there was a kinde of mutuall participation both of the *old* and *new-Moon*; [e] Hence the *Jews* obſerve two dayes, namely, *the laſt of every Moneth*, and the *firſt day of the next following*, Now becauſe the *thirtieth* was the laſt in their longeſt Moneths; Hence *Horace* calleth theſe *laſt dayes*, *Triceſima Sabbata*: The *firſt daies* they termed *Neomenias, new-Moons*.

For certain reaſons the *Jews* uſed a kinde of change or *tranſlation* of daies, which *tranſlation*, though it were of uſe in other moneths alſo, yet the greateſt care was had in tranſlating the beginning of their year, or their firſt day in their moneth *Tiſri*, and he that ſhall diligently calculate theſe changes, ſhall find that all other *tranſlations* depend on this firſt.

Tranſlation of daies was [f] threefold. *Firſt*, *Lunary*: *Secondly*, *Politick*: *Thirdly*, *Mixt*.

The reaſon of *Lunary tranſlation* was, that they might not obſerve the Feaſt of the *New-Moon*, untill the old were quite over-paſt. For the underſtanding of this, note theſe three rules.

Firſt, the *Hebrews* counted their Holy-dayes from night to night, beginning at ſix of the clock; ſo that from ſix of the clock the firſt night, till the next noon were juſt eighteen hours.

Secondly, alwayes before the *new Moon* there is a *conjunction* between the *Sun* and the *Moon*; during this *conjunction* ſhe is called *Luna ſilens*, by reaſon of her darkneſſe, and all this time there is a participation of the *old Moon*.

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[e] *Hoſpin. de Orig. feſt. c.4. p.15. Eadem ratio tenet etiam in illis menſibus qui conſtant 29 diebus.*

[f] *Scalig. de emend. temp. l.2. pag.85.*

Thirdly, when the conjunction was over-paſt before noon-tide, namely, in any of thoſe firſt 18. hours, then the *new Moon* was celebrated the ſame day. [g] But if it continue but one minute after twelve of the clock at noon, then the feaſt was *tranſlated* to the day following, becauſe otherwiſe they ſhould begin their holiday in time of the old Moon. And this tranſlation they noted with this abbreviation יח, that is, 18. becauſe of thoſe 18. *hours* which occaſioned it.

The reaſon of *Politick tranſlation*, was, that two *Sabbaths* or feaſt dayes might not immediately follow each other, [h] becauſe, ſay they, it was unlawfull thoſe two dayes, to dreſſe meat, or bury the dead, and it was likewiſe inconvenient to keep meat dreſſed, or the dead unburied two dayes. Yet here two exceptions muſt be remembred, when the meeting of two Sabbaths could not be avoided.

Firſt, when the *Paſſeover*, or the fifteenth day of *Niſan* fell on *Saturday*, for then the *Pentecoſt* muſt needs fall on *Sunday*.

Secondly, when the *Paſſeover* fell on *Sunday*, for then their *Paſſeover* immediatly followed their *weekly Sabbath*.

The firſt [i] Author of this *Politick tranſlation*, was a certain chiefman amongſt them, named *Eleazar*, three hundred and fifty years before *Chriſt* his *Nativity*.

The ſeverall ſpecies or kinds of *Politick tranſlation* were five. The firſt, אדו *Adu*. The ſecond, בדו *Badu*. The third, גהז *Gahaz*. The fourth, זבד *Zabad*. The fifth, אגו *Agu*, For the underſtanding of theſe abreviatures, we muſt know that in theſe made words the letters only ſtand for numbers, and are applyed to the ſeven dayes of the week thus, א 1. *Sunday*. ב 2. *Munday*. ג 3. *Tueſday*. ד 4. *Wedneſday*. ה 5. *Thurſday*. ו 6. *Friday*.

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[g] *Munſter. Calend. Heb* p.46.

[h] *Munſter. Calend.* p.139.

[i] *Hoſpin. de Orig. feſt.* p.6.

day. 7. *Saturday* : which was the *Jews Sabbath.*

Their rules touching *Politick tranſlation* ſtood thus. [a] Firſt, that neither their *New years day*, which was the firſt of the moneth *Tiſri* ; neither their *Feaſt of Tabernacles*, which was the fifteenth day of the ſame moneth, ſhould be celebrated on *Adu*, that, is on *Sunday*, or *Wedneſday*, or *Friday*. Not on *Sunday*, or *Friday*, becauſe then the *weekly Sabbath* muſt needs concur with it, either going immediatly before, or following after : not on *Wedneſday*, becauſe then the *Feaſt of expiation*, which is the tenth of that moneth, would fall on *Friday*, the day going immediatly before their *weekly Sabbath*. This inſtance is only concerning the firſt of *Tiſri*, which is called the *Feaſt of Trumpets* : but it holdeth alſo by way of conſequence in the *fifteenth day*, which is the *Feaſt of Tabernacles*, becauſe the fifteenth muſt alwayes neceſſarily be the ſame day of the week that the firſt is. Therefore if the firſt be not *Adu*, the fifteenth cannot be *Adu*.

The [b] ſecond rule, was, that the *Paſſeover* ſhould not be obſerved on *Badu* ; that is, on *Munday*, *Wedneſday* or *Friday*.

The [c] third rule is, that *Pentecoſt* was not obſerved on *Gabaz* ; that is, on *Tueſday*, *Thurſday*, or *Saturday*.

The [d] fourth rule, is, that the *Feaſt of Purim*, or *caſting lots*, was not obſerved on *Zabad*, that is, on *Munday*, *Wedneſday*, or *Saturday*.

The [e] fifth rule, is, that the *Feaſt of Expiation* was not obſerved on *Agu* ; that is, on *Sunday*, *Tueſday*, or *Friday*.

Mixt tranſlation, is when both the *Lunary* and the *Politick* meet in the changing of daies. And the *Tranſlation* occaſioned by this mixture of meeting of both theſe two, is two fold. Firſt, *Simple* : And ſecondly, *Double*.

Simple

[a] *Adu.*

[b] *Badu.*

[c] *Gabaz.*

[d] *Zabad.*

[e] *Agu.*

Simple tranſlation, is, when the *Feaſt* is tranſlated to the next day following. For examples ſake, If the *Moon* changed after noon-tide on *Sunday*, here the *Feaſt* muſt be tranſlated for two reaſons: the firſt is *Lunary*, becauſe the point of the change was after *eighteen hours*; the ſecond, *Politick*, becauſe the rule *Adu* forbids *Sunday* to be kept; notwithſtanding in as much as the very next day, namely *Munday*, was obſerved; I term this tranſlation *ſimple*. Of this ſort was that tranſlation which they called *Batu takphat*.

בטו תקפט [f] *Batu takphat*, is a word invented for help of memory, each letter is a numerall, and may be thus reſolved, ב 2. טו 15. תקפט 589. The meaning is, that in the year following *Annum Embolymaeum* (when in one whole moneth was ingrafted) if the point of the change happned upon the ſecond day of the week, that is, *Munday*, not before the fifteenth hour and the 589. moment, the *Feaſt* of the *New Moon* was *tranſlated unto Tueſday*. How both the *Lunary* and the *Politick* tranſlation work in this change, read *Scaliger de emend. lib. 2. p.* 87.

[f] *Batu takphat.*

Double tranſlation, is, when the *Feaſt* is tranſlated not to the next, but to ſome further day: as if the firſt day of the moneth *Tiſri* ſhould happen upon *Saturday*, here if the Moon hath not over-paſt her conjunction before the afternoon, *Lunary tranſlation* removeth this *Feaſt* till *Sunday*, because of יח that is, the *eighteen hours*: *Politick tranſlation* removeth it till *Munday*, as appeareth by the rule *Adu*, forbidding *Sunday*. Of this ſort is *Gatrad*.

גטרד *Gatrad*, is a made word, each letter is a numerall, and it may be thus reſolved, ג 3. ט 9. רד 204. The meaning thereof is thus: In their common year (when an whole moneth is not inſerted) if the point of the change happen upon the *third day* of the week, that is, *Tueſday*, not before the ninth hour, and the 204. moment of an hour, then the *New Moon* ſhall be tranſlated to *Thurſday*.

Note in the laſt place, [k] that 1080. *moments* make an *hour*.

The *Feaſt of Tabernacles* was obſerved in the moneth *Tiſri*, and therefore that could not be obſerved the morrow after the *Sabbath*, as appeareth by the rule *Adu*. The *Paſſeover* was obſerved in the moneth *Niſan*, and therefore that might be obſerved the morrow after the *Sabbath*, as appeareth by the rule *Badu*. If any ask the reaſon why the *Paſſeover* might be obſerved the next day after the *Sabbath*, ſeeing the *Feaſt of Tabernacles* might not? I take it to be thus: All the *after tranſlation* depended upon the *firſt tranſlation* of the *firſt new Moon in Tiſri*, but that could not be ſo changed as to prevent all concurrence of two *Feaſts*, and thus to have their *Paſſeover* ſometimes to follow their *Sabbath*, they thought the moſt convenient ordering of the year, becauſe though not all meetings of two *Sabbaths*, yet moſt were hereby prevented.

This tract of tranſlation of *Feaſts*, it ſerveth partly to open the cuſtomes of the *Jews*: partly to give light for the underſtanding of that great diſpute among *Divines*, whether our *Saviour* did anticipate the *Paſſeover*. The *Greek Church* [l] holds, that he kept a *Paſſeover* by himſelf with his *Diſciples*, on the *thirteenth* day of the moneth, when *unleavened bread* was not yet to be uſed; and thence they do both uſe and urge a neceſſity [m] of *leavened bread* in the *Lords Supper*. But this opinion we reject. Firſt, becauſe it accordeth not with the truth of *Evangelicall Hiſtory*. Secondly, becauſe it plainly maketh *Chriſt* to be a tranſgreſſor, not a fulfiller of the Law. [n] Others ſay, that becauſe that year their

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[k] *Munſter Calend. pag.45.*

[l] *Epiph.l.1. Tom.1.cap.51. pag.147.*

[m] *Uſum fermentati panis in cœna Dominica Eccleſia Romana olim non damnavit Caſaubon. exercit. 16.* [illegible]

[n] [illegible]

Paſſeover fell on *Friday*; hence the *Feaſt* was tranſlated unto *Saturday* by the rule *Badu*. Their inference is, that *Chriſt* kept the fourteenth day of the moneth, which was *Friday*, and the *Jews* kept *Saturday*. He kept Gods command, they the *tradition of the Elders*. • Laſtly, others more probably hold, that both *Chriſt* and the *Jews* did eat the *Paſſeover* the ſame day and hour, namely, on *Friday*, or the fourteenth day of the moneth, if we count the beginning of *Friday* according to the manner of the *Jews*, from ſix a clock at night on *Thurſday*. *Friday* morning he was judged, and crucified; and in the afternoon, about three of the clock, when the *preparation of the Sabbath* began, he was buried, *There laid they Jeſus, becauſe of the Jews preparation, Joh*. 19. 24.

• Joſeph. Scalig. de emend. temp. l. 6. p. 216.

For reconciling the *Evangeliſts* in this point we muſt note theſe particulars which are more at large proved in the *Chapter of the Paſſeover*. 1. The *fourteenth* day of the moneth, on which the *Paſchall Lamb* was eaten, was called the *firſt day of unleavened bread*, the *Feaſt of unleavened bread drew* neer, which is called the *Paſſeover, Luke* 22. 1.

The *fourteenth* day was not holy, but the fifteenth was. In the *fourteenth* day of the firſt moneth is the *Paſſeover* of the Lord, and in the *fifteenth* day of this moneth is the *Feaſt*, *Numb*. 28. 16, 17. Some of them thought, becauſe *Judas* had the bag, that *Jeſus* had ſaid unto him, Buy thoſe things that we have need of againſt the *Feaſt*, *Joh* 13. 29.

The *Sheep and Bullocks* offered upon this day, are called the *Paſſeover*, *Deut*. 16.2. And of this we are to underſtand Saint *John* 18 28 They themſelves went not into the common hall, leſt they ſhould be defiled, but that they might eat the *Paſſeover*. So that this eating of the *Paſſeover* is not underſtood of the *Paſchall Lamb*. But ſome may queſtion how they ſhould have been defiled by entring into the common hall? The anſwer is, that upon [p] *Holy day-eves*, which they term *dates of preparation*, they held it unlawfull for their *Judges to ſit on life and death*. Hence it is, that they brought *Jeſus* to *Pilate* the *Roman Deputy*. *Secondly*, they with-drew themſelves out of the common hall. *Thirdly*, for this reaſon they ſaid, *It is not lawfull for us to put any man to death, Joh.* 18. 31. [q] that is, upon this, or ſuch like day; for though their high Court of *Sanedrim* were put down at this time, yet all power in caſes of life and death was not taken from them, as is implyed in the words following. It was that the word of *Jeſus* might be fulfilled, which he ſpake, ſignifying what death he ſhould die, *verſ.* 32. Which text intimateth, that that unlawfulneſſe was urged by the ſpeciall providence of *God*, that he might be *crucified*, being judged by *Pilate*: for if the *Jews* had judged, they uſed no ſuch kinde of death towards malefactors. Again, *Stephen* was condemned by them to be ſtoned, *Acts* 7. And they complained before *Felix*, that when they were about to proceed againſt *Paul* according to their own law, the chief Captain *Lyſias* with violence took him out of their hands, *Acts* 24. Which argueth, that all power in cauſes capitall was not taken from them: But of this ſee the *Chapters of their capitall puniſhments*.

[p] אין דנין די׳ נפשות לא ע״ב שבת ולא ע״ב יום טוב. *Moſes ben Maimon. l. ult. Jad. c. Sanedrim.* § 11.

[q] *Auguſt. tract.* 114. *In Joan. Ita hunc locum exponunt etiam Cyrill. l.* 12. *in Joan. c.* 6. *Chryſoſtom. hom.* 12. *in Joan. Beda in* 18. *Joan.*

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Chap. VIII.

The Feaſt of Explation.

Upon the tenth day of the moneth *Tiſri* anſwering to *September* with us, the *Feaſt of Expiation* was commanded to be celebrated, *Levit.* 13. It was called the *Feaſt of Expiation*, becauſe the *High Prieſt* did then confeſſe unto *God*, both his own ſins, and the ſinnes of the people, and by the performance of certain rites and ceremonies expiate them, and make an attonement unto *God* for them.

The *Ceremonies* at this time to be performed, concerned either the *people and the Prieſt*, or the *Prieſt alone*. Theſe which concerned the *people and the Prieſt*; conſiſted in the afflicting of their ſouls by *faſting*. Whence this feaſt was alſo called [a] *Dies de jejunii*; *the faſting day*, *Jer.* 36. 6. Which ſerveth for the underſtanding of that, *Acts* 27.9. *Sailing was now dangerous becauſe the feaſt was already paſt*; that is, the *Feaſt of Expiation* was now paſt, and winter was at hand.

Thoſe *Ceremonies* which concerned the *Prieſt alone*, were two; *Firſt*, then the *High-prieſt* entred into the *Holieſt of Holies*, which was peculiar unto this day. *Secondly*, he being about to ſacrifice for himſelf and his houſe, he took unto him a *young Bullock for a ſin offering, and a Ram for a burnt-offering*, putting on his *Prieſtly* robes: after he had waſhed himſelf in water, he took of the Congregation *two he goats for a ſin-offering, and a Ram for a burnt-offering*. The *two hee-goats* he preſented before the *Lord* at the dore of the *Tabernacle*, caſting lots which of them ſhould be ſacrificed, which let *ſcape alive*. This laſt was termed the [b] *ſcape goat*, becauſe the other being ſlain, this was

[a] *Joſeph. de bell. Jud. p* 43.

[b] עזאזל *Gnazazal*, ex עז *Gnez capra* & אזל *Azal*, *Abiit*, R.D. Kimchi in radic.

ſent *alive* into the wilderneſſe. The Greek Interpreters call this Goat ἀποπομπαῖον, *Malorum depulſorem, A defender from evills*; which name the Heathens applied to their *Tutelar Gods.* They intimated, that when the *Scape-goat* carried away the *ſins* of the people into the Wilderneſs, he likewiſe carried away all thoſe *evils* which belonged unto thoſe ſins. And for the ſecuring the people in this point, the *Lord* commanded the *High Prieſt* to confeſs in the name of all the people; and to diſburden the ſins of the whole Congregation upon the head of the *Scape goat*. The form of *Confeſſion*, according to the relation of the *Hebrew Doctors*, was this: [*] *O Lord, thy people the houſe of Iſrael, they have ſinned, they have done wickedly, they have tranſgreſſed before thee, I beſeech thee now, O Lord pardon the ſins, iniquities, and tranſgreſſions, with which the people, the houſe of Iſrael have ſinned, done wickedly, and tranſgreſſed before thee, as it is written in the Law of thy ſervant Moſes: that in that day he ſhall make attonement for you, that he might cleanſe you, and that you might be clean from all your iniquities before the Lord.*

The *modern Jews* now (becauſe there can be no proper ſacrifice, the *Temple* of *Jeruſalem* being deſtroyed) the men they take a *white Cock* on this day, the women a *Hen.* [d] This *Cock* they ſwing three times about the *Prieſts* head, ſaying, *Gallus Gallinaceus hic commutatio erit pro me*; that is, *This Cock ſhall be a propitiation for me.* After that they kill the *Cock*, acknowledging themſelves worthy of death; and then they caſt the intralls upon the top of the houſe, that ſome Raven or Crow might carry both them, and together with them, their ſins into the wilderneſſe. And leſt they might ſeem to be mad without reaſon they aſſign the cauſe why they make choice of a *Cock* at this time, to be this. This

[*] P. Fag. Lev. 16

[d] Buxtorf. Synaga. . 10

word *[*]Gebber* in the holy language ſignifieth a man, in their *Talmud* it ſignifieth a Cock. Now, ſay they, the juſtice of *God* requires, that as *Gebber* ſinned, ſo *Gebber* ſhould make ſatisfaction. From this *Feaſt of expiation* it is probable, that the *Græcians* uſed an yearly *Expiation* of their Cities, which was performed on this manner: Certain condemned perſons were brought forth with Garlands upon their heads, in manner of ſacrifices, theſe they would tumble from ſome ſteep place into the ſea, offering them up to *Neptune*, [e] uſing this form of words, περίψημα ἡμῶν, *Sis pro nobis peripſema*: As if he had ſaid, *Be thou a reconciliation or propitiation for us*. The like kind of expiation was uſed among them in time of any Peſtilence or contagious infection; for the removall of ſuch diſeaſes, they then ſacrificed certain men unto their *Gods*, [*] ſuch men they termed χαθάρματα. Theſe two words are uſed by the *Apoſtle*, 1 *Cor.* 4.13. and they are tranſlated *filth and off-ſcouring*: we are made as the *filth of the world, and as the off-ſcouring of all things*: The words ſignifie properly the *filth or dirt ſcraped off mens ſhoes*, or from the *pavement of the ground*. But in [f] *Budæus* his opinion, the *Apoſtle* had alluſion unto thoſe kindes of expiations in uſe among the *Heathens*. As if it had ſaid, We are as deſpicable and as odious in the ſight of the people, as much loaded with the revilings and curſings of the multitude; as thoſe condemned perſons who were offered up by way of publique expiation.

Now ſeeing at this feaſt principally the *High-Prieſt* was a *type of Chriſt*, it will not be amiſſe to note the agreement between the *type* and the *truth*.

Aaron.	*Chriſt.*
1. The *High Prieſt* went in-	1. *Chriſt* our *High Prieſt* went into the *Holy place*,

to

[e] Suidas in voce περίψημα.

[*] Χαθάρματα ἐλέγοντο οἱ ἐπὶ χαθάρσει λιμοῦ τινὸς, ἢ τινὸς ἑτέρας νόσου θυόμενοι τοῖς θεοῖς. *Vetus Scholiaſt. in Ariſtophan. Plu. pag.* 48.

[f] *Budæus annot. reliq. in Pandect. De pœnis*, p. 334.

to the *Holieſt of all*, *Lev.* 16.3.	namely the heavens, *Hebrews* 9.12
2. He went once a year, *Exod.* 30.10.	2. He entred once, *Hebr.* 9.12.
3. He with the blood of goats & calves, *Heb* 9.12.	3. He by his own blood, *Heb.* 9.12.
4. He alone, *Hebr.* 9.	4. He alone hath trodden the wine-preſs, *Iſay* 63.3
5. He cloathed with his Prieſtly robes, *Lev.* 16.4.	5. He ordained and ſealed to this office, by his Father from all eternity.
6. He took two goats, *Levit.* 16.	6. He took *two natures*: the *impoſſibility of his Godhead* was ſhaddowed by the *Scape-goat*: his *Sufferings in his Man-hood*, by the *goat that was ſacrificed*, *Theodoret. Queſt.* 12. *in Levit.*
7. The *goat* did bear the peoples iniquities.	7. *Chriſt* was made ſin for us, 2 *Cor.* 5.22.

CHAP. IX.

The Sabbaticall year, or ſeventh years reſt.

As every ſeventh day was a *Sabbath day*, ſo every ſeventh year was a *Sabbatical year*, *Levit.* 25. And as the *Sabbath day* ſignified that they themſelves were the *Lords*, and therefore they abſtained from their own work to doe the *Lords*: ſo the *Sabbaticall year* was to ſignifie that both they & their land was the *Lords*.

The obſervation of this feaſt conſiſted chiefly in two things. *Firſt*, In the not tilling or manuring of their ground, whence it was called [a] *Schabbath haarets*, the

[a] שבת הארץ

the *Sabbath of the Land, Lev.* 25. 6. *Secondly,* In the Creditors diſcharging their Debtors, and releaſing their debts, and thence it was called [b] *Shemita laihova,* the *Lords releaſe, Deut.* 15. 2.

Seeing they were that year forbid to till their ground, here queſtion might be made what they ſhould eat then, in the time of this intermiſſion?

Anſw. *I will command my bleſsing upon you in the ſixth year, and it ſhall bring forth fruit for three years, Levit.* 25. 20, 21. ſaith the Lord.

Seeing every ſeventh year, debts according to Gods command were to be remitted, ſome might demand, whether this might not much endamage their eſtates if they did lend? or harden their hearts not to lend?

Anſw. It could not endamage their eſtates; for it is a moſt infallible *Maxime; No man is a loſer by ſerving God.* Whence the *Hebrews* themſelves interpret this to be rather *Mandatum probationis, A command of triall,* ſuch as *Abrahams* offering up of *Iſaak* was, which God commanded, not intending that he ſhould be ſacrificed, but that *Abrahams* love might be tried; rather than *Mandatum obedientiæ, A command of obedience.* To this purpoſe ſpeaketh *Aben Eſra,* [c] interpreting theſe words, *Save when there ſhall be no poor among you, Deut.* 15. 4. that is, ſaith he, as if the Lord had ſaid, *Know that that which I have commanded thee, that thou ſhouldeſt not exact of thy brother, will be needleſſe. If all Iſrael, or the greater part obey the voyce of God, then there ſhall be no poor amongſt you, to whom it ſhall be needfull for thee to lend: yea all of you ſhall be able to lend to many nations.*

The reaſons why this feaſt was inſtituted, are thought to be, *Firſt,* to teach the people to depend

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[b] [illegible]

[c] Aben Eſra, Deut. 15. 4.

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[c] Aben Eſra, Deut. 15. 4.

upon *Gods* providence by faith; for though the owner of the Field might gather even on that year for the maintenance of himself and his Family, *Levit.* 25.6. yet he was neither to ſow his Field, thereby to make his harveſt the greater; nor to hedge his Field, or lock up his corn-yard, thereby to enjoy the propriety, but to let all be common, and every mans hand equall in every place. *Secondly*, they were hereby put in minde of that happy eſtate which *Adam* enjoyed in his innocency, when the earth brought forth her increaſe without manuring. *Laſtly*, it ſhadowed forth that *everlaſting Sabbath* which we expect in the heavens. [d] And ſome conjecture this to be the ground of *Rabbi Elias* his opinion, [e] that the *world ſhould continue for ſix thouſand years, but the ſeventh thouſand ſhould be the great Sabbaticall year*. The ſix thouſand years anſwered the ſix working dayes of the week, the ſeventh anſwered our Sabbath, according to that, A thouſand years are but as one day with the Lord, 2 *Pet.* 3.8. *Elias* his words are theſe; *Six thouſand years the world ſhall be, and again it ſhall be deſtroyed*: [f] *Two thouſand ſhall be void, two thouſand under the Law, and two thouſand under the Meſſias*. The ſubſtance of this prophecy howſoever we reject as too curious, yet ſeeing that a *Jew* ſpake it, it may ſerve to prove againſt them, *Firſt*, That the *Meſſias* is already come: Secondly, That *Moſes* his Law ceaſed at his comming.

CHAP. X.

Of their Jubile.

THis is the laſt Feſtivall which *God* commanded the *Jews*; it was celebrated every *fiftieth year*.

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[d] *Vid. Hiſpinian. de orig. hujus feſti.*

[e] *Talmud. in Sanedrin, in c. Helec.*

[f] ב אלפי תהו ב אלפי תורה ב אלפי ימות המשיח *Duo millia inanitatis, duo millia dierum Meſſia. Talmud. in Sanedrin. c. Helec.*

It is commanded, *Levit.* 25. 8. Thou ſhalt number ſeven *Sabbaths* of years unto thee, *&c.* The *Engliſh* word *Jubile* is derived from the *Hebrew* יובל *Jobel*, ſignifying a *Ram*; it ſignifieth alſo a *Rams horn*. Seven *Prieſts* ſhall bear before the *Arke* ſeven *Trumpets of Rams horns*, *Joſh.* 6.4. where the word *Jobelim* is uſed, and is expounded by the *Chaldee Paraphraſt*, *Rams horns*. *Marbachius* is of opinion, that this year was called their *Jubile*,[c] from *Jubal*, the firſt Inventer of muſicall inſtruments, of whom we read, *Gen.* 4.21. *Jubal was the father of all ſuch as handle the Harp and Organ*: Other Authors deliver other reaſons of the name; but it is moſt probable that this year was termed the year of *Jubile*, from *Jobelim*, the *Rams horns* then ſounded. There were five main uſes of this Feaſt.

Firſt, for the general releaſe of Servants. *Secondly*, for the reſtoring of Lands and Tenements unto their firſt owners, who formerly ſold them. *Thirdly*, hereby a true diſtinction of their Tribes was preſerved, becauſe Lands returned unto their owners in their proper Tribe, and Servants to their own *Families*. [d] *Fourthly*, ſome are of opinion, that as the *Grecians* did compute their times by the number of *Olympiads*; the *Romans* by their *Luſtra*; the *Chriſtians* by their *Indictions*: ſo the *Jews* by their *Jubiles*. Laſtly, it did myſtically ſhadow forth that ſpirituall *Jubile* which *Chriſtians* enjoy under *Chriſt*, by whoſe blood we have not only a re-entry into the *Kingdome of heaven*, which we had formerly forfeited by our ſinnes (and this was lively ſignified by the *Iſraelites* re-entry upon their Lands formerly ſold) but alſo the *ſound of the Goſpel* which was in this Feaſt typed out unto us by the *noiſe of Trumpets*, is gone throughout the

[c] *Marbach. in Levit.* 25.

[d] *Hoſpinian de Orig. feſt. c.* 9.

upon *Gods* providence by faith; for though the owner of the Field might gather even on that year for the maintenance of himſelf and his Family, *Levit.* 25.6. yet he was neither to ſow his Field, thereby to make his harveſt the greater; nor to hedge his Field, or lock up his corn-yard, thereby to enjoy the propriety, but to let all be common, and every mans hand equall in every place. *Secondly*, they were hereby put in minde of that happy eſtate which *Adam* enjoyed in his innocency, when the earth brought forth her increaſe without manuring. *Laſtly*, it ſhadowed forth that *everlaſting Sabbath* which we expect in the heavens. [d] And ſome conjecture this to be the ground of *Rabbi Elias* his opinion, [e] that the *world ſhould continue for ſix thouſand years, but the ſeventh thouſand ſhould be the great Sabbaticall year.* The ſix thouſand years anſwered the ſix working dayes of the week, the ſeventh anſwered our Sabbath, according to that, A thouſand years are but as one day with the Lord, 2 *Pet.* 3.8. *Elias* his words are theſe; *Six thouſand years the world ſhall be, and again it ſhall be deſtroyed:* [f] *Two thouſand ſhall be void, two thouſand under the Law, and two thouſand under the Meſsias.* The ſubſtance of this prophecy howſoever we reject as too curious, yet ſeeing that a *Jew* ſpake it, it may ſerve to prove againſt them; *Firſt*, That the *Meſsias* is already come: Secondly, That *Moſes* his Law ceaſed at his comming.

CHAP. X.

Of their Jubile.

THis is the laſt Feſtivall which *God* commanded the *Jews*; it was celebrated every *fiftieth year.*

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[d] *Vid. Hiſpinian. de orig. hujus feſti.*

[e] *Talmud. in Sanedrin, in c. Helec.*

[f] ב אלפי תהו ב אלפי תורה ב אלפי ימות המשיח *Duo millia inanitatis, duo millia dierum Meſsia. Talmud. in Sanedrin. c. Helec.*

It is commanded, *Levit.* 25. 8. Thou ſhalt number ſeven *Sabbaths* of years unto thee, *&c.* The *Engliſh* word *Jubile* is derived from the *Hebrew* יובל *Jobel*, ſignifying a *Ram*; it ſignifieth alſo a *Rams horn*. Seven *Prieſts* ſhall bear before the *Arke* ſeven *Trumpets of Rams horns*, *Joſh.* 6. 4. where the word *Jobelim* is uſed, and is expounded by the *Chaldee Paraphraſt*, *Rams horns*. *Marbachius* is of opinion, that this year was called their *Jubile*,[c] from *Jubal*, the firſt Inventer of muſicall inſtruments, of whom we read, *Gen.* 4. 21. *Jubal was the father of all ſuch as handle the Harp and Organ*: Other Authors deliver other reaſons of the name; but it is moſt probable that this year was termed the year of *Jubile*, from *Jobelim*, the *Rams horns* then ſounded. There were five main uſes of this Feaſt.

Firſt, for the general releaſe of Servants. *Secondly*, for the reſtoring of Lands and Tenements unto their firſt owners, who formerly ſold them. *Thirdly*, hereby a true diſtinction of their Tribes was preſerved, becauſe Lands returned unto their owners in their proper Tribe, and Servants to their own *Families*. [d] *Fourthly*, ſome are of opinion, that as the *Grecians* did compute their times by the number of *Olympiads*; the *Romans* by their *Luſtra*; the *Chriſtians* by their *Indictions*: ſo the *Jews* by their *Jubiles*. Laſtly, it did myſtically ſhadow forth that ſpirituall *Jubile* which *Chriſtians* enjoy under *Chriſt*, by whoſe blood we have not only a re-entry into the *Kingdome of heaven*, which we had formerly forfeited by our ſinnes (and this was haply ſignified by the *Iſraelites* re-entry upon their Lands formerly ſold) but alſo the *ſound of the Goſpel* which was in this Feaſt typed out unto us by the *noiſe of Trumpets*, is gone throughout the

[c] Marbach. in Levit. 25.

[d] Hoſpinian de Orig. feſt. c. 9.

world. And thus the *Lord God hath blown the Trumpet,* as *Zacharies* phraſe is, *Zachary* 9.14. But neither this releaſe of Servants, nor reſtoring of Lands, was [e] untill the tenth day of the firſt moneth *Tiſri,* at which time it was proclaimed by the ſound of Trumpets, of Rams horns; the nine firſt dayes of this moneth the Servants feaſted and made merry, and wore garlands in token of their liberty approaching.

Chap. XI.

The Feaſt of Purim, and the Feaſt of Conſecration or Dedication.

Pur is a *Perſian* word, and ſignifieth a Lot, whence this *Feaſt of Lots* is called *Purim,* (*i.*) κληρωτήρια, *A Lotterie:* it began on the fourteenth of *Adar,* and continued till the end of the fifteenth, *Eſter* 9.21. It was inſtituted by *Mordecay,* in remembrance of the *Jews* delivery from *Haman,* before whom Lots were caſt day by day, and moneth by moneth, for the deſtruction of them. In theſe two dayes they read the Hiſtory of *Eſter* in their *Synagogues;* and as often as they hear mention of *Haman,* [a] they doe with their fiſts and hammers beat upon the benches & boards, as if they did knock upon *Hamans* head.

The *Feaſt of Dedication* is termed in the *New Teſtament,* Ἐγκαίνια, [b] a *Feaſt* wherein ſomething is renewed; becauſe thoſe things only are reputed conſecrated, which are ſeparated from their common uſe, and dedicated to ſome new and holy uſe. We ſhall read of many things *conſecrated* in the old *Teſtament;* The *Tabernacle,* the *Temple, Prieſts, Altars, Veſſels,* and *Garments:* but there was no anniverſary or yearly ſolemnity

lemnity

[e] *Moſes Ægyptius in halacha Schemitta Veiobel. c.* 10.

[a] *Hoſpinian. de feſt. fol.* 32. *ex Antonio Margarita in lib. de ceremoniis Judæorum.*

[b] Ἐγκαίνια ἑορτὴ καθ' ἣν ἐγκαινισμός τι. *Suidas.*

lemnity appointed to be obſerued in remembrance of their [illegible]. [illegible] therefore which we now [illegible] of [illegible] Feſtivall, was the [illegible] ordained by *Judas Ma*[illegible] the ſpace of eight dayes, from the five and twentieth of the moneth *Caſlew*, which anſwereth in part to our *December*, 1. *Macc*.4.59. Of this *Saint John* ſpeaketh, and as he mentioneth our *Saviours* preſence there, ſo he intimateth the time to be about *December*. *It was at Jeruſalem, the Feaſt of the Dedication, and it was winter*, *John* 10.22.&c.

The reaſon of this Feaſt, was in remembrance of that great mercy which God ſhewed unto his people, in delivering them from the Tyranny of *Antiochus*, and the *Idolatry* which he had forced upon them, ſetting up the *Idol of Jupiter* in the *Temple of God*, and aboliſhing the true worſhip of *God*.

Theſe two *Feaſts* are of *humane inſtitution*, and others might be added unto them, but little is to be added or nothing at all to that which is delivered concerning them, in the places of Scripture where they are mentioned.

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[a] *Hoſpinian. de Feſt. fol.* 32. *ex Antonio Margarita in lib. de ceremoniis Judæorum.*

[b] Ἐγκαίνια ἑορτὴ καθ' ἣν ἐγκαινίζεταί τι. *Suidas.*

lemnity appointed to be obſerved in remembrance of their *Conſecration*. The *Conſecration* therefore which we now ſpeak of, being an yearly Feſtivall, was the *Conſecration of the Altar appointed by Judas Maccabæus to be obſerved from year to year*, for the ſpace of eight dayes, from the five and twentieth of the moneth *Caſlew*, which anſwereth in part to our *December*, 1. *Macc*. 4.59. Of this *Saint John* ſpeaketh, and as he mentioneth our *Saviours* preſence there, ſo he intimateth the time to be about *December*. *It was at Jeruſalem, the Feaſt of the Dedication, and it was winter, John* 10.22.&c.

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THE FOURTH BOOK

Of their Idolatrie.

Chap. I.

The beginnings of Idolatry.

THe infiniteneſſe of *Gods Majeſty* far tranſcendeth the capacity of created natures, & if we conſult not wth *Gods* own *Oracles*, though the ſenſe of a *Deity* may be imprinted even in an *Athiſts* heart, yet ſo far ſhall he be from all right underſtanding of *God*, that he will adore the *creature* in ſtead of the *Creator*, and when he hath multiplyed the number of his *Gods*, according to the number of the ſtars in heaven, and creeping things on earth, yet ſtill his heart be doubtfull, whether he hath worſhipped the true *God*, nay whether the true God be not utterly unknown. For this reaſon the marriners in *Jonahs* ſhip cried every man unto his *God*, *Jonah* 1.5. Every man to his *own God*, and leſt they might all miſtake the *true God*, they awaken *Jonah* to call upon *his God*. This

uncertainly

[a] uncertainly attending *Idolatry*, cauſed the *Heathens* to cloſe their petitions with that generall, *Dii deaque omnes.* [b] The *Arabians* perceiving the inſufficiency of their *known gods*, dedicated their Altars, *Ignoto Deo*, *To the unknown God.* At *Athens*, Saint *Paul* found an Altar with the ſame inſcription, *Act.* 17.23. Hence other neighbour countreymen were wont to ſwear [c] *by him that was unknown at Athens.* From this doubt and diſtruſt among the *Athenians*, what *God* was? and who he was? ſprang another uncertainty amongſt them, as dangerous as the other, dividing and ſharing that undividable unity of the *God-head*, between I know not what compires and equals, ſo that they had other Altars mentioning a plurality of gods: [d] the inſcription being θεῶν ἀγνώστων. *The Altar of the unknown Gods*; yea the compleat and entire inſcription of that Altar which Saint *Paul* ſaw, is thought to have been thus, [e] *To the Gods of Aſia, Europe, and Africa, to the unknown and ſtrange God.* Which obſervation implyeth their practiſe to have ſymbolized with other *Heathens* in that fore-mentioned cloſure; *Dii Deaque omnes*; *O all ye Gods and Goddeſſes help.* This diſtruſt I think to be the chief reaſon why they worſhipped the *unknown God*; though I deny not but the Altars might bear this title, to conceal the name of their *Tutelar God*, unto whoſe protection they had committed themſelves, [f] becauſe the *Heathen* people generally conceited, that if the *gods* name, to whom they dedicated a City, were known, then the enemies might by ſome magicall incantation or charm, call him forth, and cauſe him to forſake the City. For the better preventing of which manner of evocations, the *Tyrians*, the *Lacedemonians*, and other [g] Nations fettered and chained their *gods*, that they might not depart. Again, it might be

[a] *Serv. in Georgic. li.* 1.

[b] *Gyrald Syntagm.* 17.

[c] Νὴ τὸν ἐν Ἀθήναις ἀγνῶστον. *Lucian. in Philopatride.*

[d] *Pauſanias in Atticis.*

[e] Θεοῖς Ἀσίας, καὶ Εὐρώπης καὶ Λιβύης, θεῷ ἀγνώστῳ καὶ ξένῳ. *Theophyl. in Act. Apoſt.* 17.23. *It. Hieron. Tit.* 1.12.

[f] *Alex. ab Alex. l.* 6. *c.* 4. *Tyraquel. in illum locum.*

[g] *Macrob. Saturn. l.* 3. *c.* 9.

be done in imitation of the *Jews*, who about the time of our *Saviour* his incarnation, held it unlawfull to pronounce that eſſentiall name of *God, Jehovah*, and inſtead thereof would read *Adonai*. The occaſion of this concealment of the name *Jehovah*, I take to have been originally, to prevent the blaſpheming of that holy name among the *Heathens*, who had learned from that name to denominate their *Idols*, [h] *Jove*, Ιαω, *Jaoth*, Ιαου, &c. Hence afterward the forbearing the name became ſuperſtitions, and ſo far prevailed, that they corrupted the text for the defence thereof, *Exod.* 3.15. This is my לעולם *legnolam*, *for ever*: [i] they read לעלם *legnalam*, *to be concealed*. Though I deny not but that name was alwaies in ſome ſenſe ineffable: namely, as [k] *Plinie* ſaith, the names of the *African* people and Towns were ineffable, that is, ſuch as other languages could not expreſſe without circumlocutions.

As thoſe forementioned *Idolatrous* names, were nothing elſe but ſo many depravations of the name *Jehovah*: ſo the Originall of many other enſuing kinds of *Idolatry*, proceeded at firſt from a miſconſtruction of Scripture. They having learned by tradition, that the Sun, Moon, and Starrs, had a kind of Lordſhip and rule over day and night, times and ſeaſons: Hence the ſuperſtitious ignorance of thoſe people deified thoſe lights of Heaven, and worſhip them as *gods*. Afterward corruption prevailing, their *Apotheoſis*, or *god-making Ceremonies*, were extended to ſublunary creatures, partly as *Symbola*, or repreſentative ſignes of thoſe greater and more glorious lights; for this reaſon the *Chaldeans* worſhip *fire* אור, and *Ur*, of the *Chaldeans*, mentioned *Gen.* 11. which ſignifieth *fire* or *light*, is thought to be the very *god* of the *Chaldeans* though in that place the name *Ur*, be applyed to ſome chief

City,

[h] *Vid. Macrob. Satur. l.1. c.18. It. Irenæum, l.2. c. ult. Item Orig. contra Celſ. l.6. ſ.76. col.3.*

[i] *Vid. P. Galatin. l.2. c.10.*

[k] *Plin. in Proœm. l.5. Hiſt. Natur.*

City from the name of the Idol. Yea, the *god of Nahor*, *Gen.* 31. 53. is thought to be no other; partly alſo the inferior creatures were canonized for *gods*, in way of thankfulneſſe for the benefits received from them, for which reaſon the *ſea*, the *winds*, the *air*, the *earth*, and *fruits* of the earth, *became deified.* At laſt, *well deſerving men*, nay *Crocodiles, Serpents, Rats, Cats, Dogs, Garlick*, and *Onions*, were reputed *gods*.

Chap. II.

Of Moloch, Adram-Melech, Anam-Melech, Baal, The Tabernacle of Molech, Chiun, Remphan, Horſes conſecrated to the Sunne, Thamuz.

Of the *Idol Moloch* we read in divers places of Scripture, 1 *King.* 11. 2 *King.* 23. 10. *Levit.* 18. 21. He is ſometimes called *Moloch*, ſometimes *Molech*, ſometimes *Milcom.* He was the reputed *god*, not only of the *Ammonites*, but of the [a] *Moabites* alſo. He had his name from מלך *Malac*, ſignifying to rule or reign. The ſeventy *Elders* tranſlate him, ἄρχων, βασιλεύς, a *Prince*, or *King*. Such *King-Idols* were *Adram-Melech*, and *Anam-Melech*, the *gods* of *Shepharvaim*, unto whom that people burnt their children in fire.

I take *Moloch* and *Baal* to be one and the ſame *Idol*, they were both names of ſupremacy and rule, בעל *Baal* ſignifieth a *Lord* or *Maſter*. And מלך *Melech*, a *King* or *Prince.* They had both the ſame manner of ſacrifice, they burnt their ſonnes for burnt-offerings unto *Baal* likewiſe, *Jerem.* 19. 5. yea they built the high places of *Baal*, which are in the valley of *Benhinnom*, to cauſe their ſonnes and their daughters to paſſe thorow the fire unto *Molech*, *Jerem.* 32. 35. In which text the place

[a] *Lorinus in Act.* 7. *ex Oecumenio.*

place of ſacrifice is noted to be one and the ſame, common to both Idols, and *Molech* put in the end of the verſe, to explain *Baal* in the beginning thereof.

Some think them to be different, becauſe the[b] *Planet Jupiter* was worſhipped under the name of *Baal*; but the *Planet Saturn* is probably thought to have been worſhipped under the name of *Moloch* If we diligently obſerve Hiſtories, we ſhall find ſuch a *confuſion of the Planets*, that the *Sun*, as it was ſomtimes called *Baal*, ſomtimes *Moloch*: ſo it was ſomtimes called [c] *Jupiter*, ſometimes [d] *Saturn*; and concerning *Baal*, this is evident: hence *Jupiter* was called by the *Phenicians*, *Baal-ſamen*, which name is derived from the *Hebrew*, and ſoundeth as much as *Jupiter Olympicus*, *the Lord of heaven*: For *Baal* ſignifieth *Lord*, and *Shamaim*, *heaven*. And what is this *Lord of heaven* in the theology of the *Heathens*, other than the *Sun?* who may as well be ſtiled the *King of heaven*, as the *Moon the Queen*. Yea *Sanchoniatho*, as *Euſebius* in the forequoted place relates him, taketh all theſe three for one, namely, the *Sun*, *Jupiter*, and *Baal ſamen*.

Concerning *Saturn*, it is apparent that the *Sun* was worſhipped under his name: But I find ſome Expoſitors to interpret *Moloch* to be [e] *Mercury*, others [f] *Mars*: theſe are but few, and the grounds weak. It is therefore more generally and more probably thought that he was *Saturn*, becauſe as to *Moloch*, ſo to *Saturn*, the *Heathen* people did ſacrifice their [g] *Sons and Daughters*. Secondly, *Saturns* Image differed not much from *Molochs*: Of *Saturns* thus we read; [h] *It was made of braſs, wonderfull for its greatneſs, whoſe hands reaching towards the earth, were ſo hollow (ready to claſp) that the youths which were compelled to come unto him, did fall as it were into a mighty ditch full of fire.* You ſhall read in a manner

[b] *Auguſt. ſuper judic. qu. 2. Vide ſis Euſebium de præpar. l. c. 7.*

[c] *Plato apud Macrob. Saturn. lib. 1. cap. 23. ubi mendoſe citatur è Timæo Platonis, quod eſt in Phædro.*

[d] *Aſſyrios Saturnum (quem & Solem dicunt) Junonemq; coluiſſe con- Servius in Æneid. 1.*

[e] מלך, *Molech dici volunt quaſi* מלאך, *Malach (i.) Angelus, Nuncius. Proinde interpretantur Molech Mercurium Deorum nuncium.*

[f] *R. Levi. Levit 18. 21.*

[g] *Macrob. Saturn. lib. 1. c. 7.*

[h] *Euſeb. de præpar. l. 4. c. 7.*

ner the ſame deſcription of *Moloch*. *Jalkut* commenting on *Jeremy*, writeth thus; [i] *Though all other houſes of Idolatry were in Jeruſalem, yet Moloch was without Jeruſalem, in a place apart. How was he made? He was an Image of braſs; He had ſeven Chappels, and he was placed before them, having the face of a bullock, and hands ſpread abroad, like a man that openeth his hands to receive ſomewhat from ſome other: and they ſet it on fire within, for it was hollow, and every man ſeverally entred, according to his offering. After what manner? Whoſoever offered a fowl, went into the firſt chappell; he that offered a ſheaf into the ſecond; a lamb into the third; a calf into the fourth; a bullock into the fifth; an ox into the ſixth; and whoſoever offered his ſon, into the ſeventh.* Thus *Moloch* and *Saturn* agree, *Firſt*, in their ſacrifice: *Secondly*, in the form of their Images. Now theſe *ſeven chappels* built for *Moloch*, may well reſemble thoſe [k] *ſeven gates* with which the *Perſian* honoured the *Sun*; and as the *ſeven gates* did, ſo might the *ſeven chappels* myſtically expreſs the *ſeven Planets*, whereof the *Sunne* was *Moloch*, (i.) *the King and Prince.* When they ſacrificed their ſons unto this *Idol*, they did beat upon *tabrets* and *drums*, that the crie of the childe might not be heard by the father. Thereupon was the place called תפת. *Tophet*, from תף. *Toph*, ſignifying a *drum*, as likewiſe from the cry of the children it was called *Gehenna*, גיא ſignifying a valley, & הם roaring or crying. Some may make the queſtion, whether that the phraſe, *The fire of Gehenna*, *Matt.* 5.22. had its originall from this fire, wherewith the children were burnt unto *Moloch*? I anſwer, that in this phraſe there was not reſpect only unto this fire; though by the bitter cries, and ejulations of poor infants, the reſtleſſe torments to hell might be ſhadowed, yet the perpetuity and everlaſtingneſſe of helliſh

[i] *Jalkut. Jerem.* 7. *fol.* 97. *col.* 1.

[k] *Orig. contra Celſum, l.* 6. *f.* 74. *col.* 4. *It. Gyrald. in Deorum Sytagm.* 7. *p.* 223.

liſh pains, I take to be ſignified herein, by alluſion unto that [l] other fire kept continually burning for the conſuming of dead carcaſſes, and the filth brought out of *Jeruſalem*. For *Gehenna* was reputed a contemptible place without the citie, in the which they burnt, by means of a fire continually preſerved there, the carcaſſes, filth, and garbidge of the city. The [m] *Kabbaliſts* treating of *Gehenna* in this metaphoricall ſenſe, as it is applied to the pains of hell, doe diſtinguiſh of it, ſaying, That there is *Gehenna ſuperior* and *inferior*: By the firſt they underſtand *bodily torments inflicted upon the bodies of ſinners in this world*: By the ſecond they underſtand the *pains of the ſoul in the world to come*.[n] They ſay likewiſe, that there are *ſeptem Gehennæ manſiones*, *ſeven degrees or manſion places in Gehenna*. 1. *Infernus*. 2. *Perditio*. 3. *Profundum*. 4. *Taciturnitas*. 5. *Umbra mortis*. 6. *Terra inferior*. 7. *Terra ſitiens*. Of theſe *ſeven receptacles*, he that will miſ-ſpend his time may read according to the quotation.

It is much controverſed among Expoſitors, whether the children in this ſacrifice were *burnt in the fire*, or only *initiated, and conſecrated to Molech, paſſing in the midſt of two fires in ſigne of their conſecration?* It is probable, that both were in uſe. *Firſt*, the Scripture ſpeaketh of both. *Secondly*, the *Hebrew Doctors* ſhew the manner of both. That they were *burnt*, *Jalkut* expreſly teacheth, and with him [o] others accord, ſaying, *That Molech is the name of an Image, and the wiſe men of bleſſed memorie interpret Molech to be an univerſall name, denoting any whom they have made to rule over them; and it is agreed upon, that this is the abomination of the ſons of Ammon, and this phraſe, to cauſe to paſſe thorow, is as much as to burn*. Others ſay, *This Idols name was Molech, and* [p] *this was his worſhip: That he (namely the father) delivered*

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[l] D. Kimchi, Pſal. 27.13.

[m] Capnio de Kabala, p.644.

[n] P. Galatinus, l.12.c.6.

[o] Aben Ezra Lev.18.21.

[p] Rabbi Solom. Levit.18.21.

ued his ſon unto the Prieſts, and they made two great fires, and they made his ſon to paſſe on his feet between both theſe fires.

Notwithſtanding we muſt not think that there were no other oblations unto *Molech,* beſides ſacrificing of children: For what uſe then ſerved thoſe other ſix chappels? No, I take this oblation of children, not to have been forced on them by any ſuperſtitious law, or tradition binding them thereunto; but to have been reputed a work more meritorious, because it was meerly voluntary. This I note, becauſe otherwiſe there were an apparent difference between *Baal* and *Molech.* For the *Baalites* offered unto their fancied Deity a bullock in that contention between them and *Eliah,* 1 *King.* 18. Bullocks, and calves, and lambs were their ordinary ſacrifices, the ſacrificing of their children *extraordinary.* Yet their ordinary ſacrifices were not altogether void of mans blood, but ſometimes the *Prieſts* would lance and cut their own fleſh: which cuſtome, whence it had its originall, I finde not: only we finde the like to have been practiſed by the *Heatheniſh Prieſts,* in their ſacrifices to *Bellona*: [q] *Tertullian* toucheth it; [r] but *Lactantius* treating of *Bellona* and her *Prieſts,* ſpeaketh more cleerly, ſaying, *They ſacrificed not with any other mans blood, but with their own, their ſhoulders being lanced, and with both hands brandiſhing naked ſwords, they ran and leaped up and down like mad men.* Who would not take theſe *Bellonites* to be the very *Baalites* ſpoken of, 1 *King.* 18. *They leapt upon the altar which was made —— and cut themſelves as their manner was with knives and lancers, till the blood guſhed out upon them.*

That the opinion of pleaſing *God* by ſacrificing their children ſprang from *Abrahams* offering up *Iſaak;*

[q] Tertul. Apolog. cap. 9.

[r] Lactantius pag. 40.

Iſaak, ſeemeth very probable, and is intimated by [i] Salomon, who bringeth in God ſpeaking concerning Molech, after this manner: *I never commanded that they ſhould offer up their ſons for an oblation,* [illegible] *I never ſpake unto any of my Prophets, and when I ſpake to Abraham to ſacrifice his ſonne, it entred not into my heart that he ſhould ſacrifice him, but to make known his righteouſneſſe.* Yea, [t] *Porphyrie* treating of *Saturn* (who ſeemeth to have been this very *Molech*) ſaith that the *Phœnicians* called him *Iſrael*, & that he had by *Anobreth* one only ſon called *Jeud* in the *Phœnician* language (no doubt from the *Hebrew Jechid*, ſignifying *an only begotten*, and applied to *Iſaak Gen.* 22. 2.) which he offered upon an altar purpoſely prepared. Who ſeeth not the hiſtory of *Abraham* and *Sarah*, under the names of *Iſrael* and *Anobreth*? and the immolation of *Iſaak* under the name of *Jeud*? and the originall of his ſon-ſacrificing divinity, to have been the unwarrantable imitation of *Abraham*?

But what! was the *Sun* worſhipped *idolatrouſly*, no otherwiſe? Yes, except I am deceived, we finde another manner of worſhip deſcribed by *Amos, ch.* 5. 26. *But you have born the Tabernacle of your Moloch, and Chiun* your images, the *ſtar of your God* which yee made to your ſelves. This tranſlation I prefer before others. Firſt, becauſe the * *Hebrew* word ſignifieth a *Tabernacle*. Secondly, it is rendred the Tabernacle of *Moloch*, not *Siccuth* your King, [u] by the *Septuagint*. Thirdly, it is ſo repeated by *Saint Stephen, Act.* 7. 43. *Ye took up the Tabernacle of Moloch*, and the *ſtar of your God Remphan*, figures which ye made to worſhip them.

Three things are to be inquired for the underſtanding of this parallel. *Firſt*, what the *bearing* or *taking up of this Tabernacle is*. *Secondly*, what Idol was pointed

[i] Solomon Iar. Jer. 7. 31.

[t] Euſeb. præpar. Evang. l. [illegible] c. 7. p. 17.

* ונשאתם את סכות מלככם

[u] Καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολὸχ, καὶ τὸ ἄστρον τοῦ Θεοῦ ὑμῶν Ῥαιφὰν, τοὺς τύπους οὓς ἐποιήσατε ἑαυτοῖς.

pointed out by thoſe names of *Chiun* and *Remphan*. *Thirdly*, what is meant by the *ſtar of this God*.

The taking up of this Tabernacle denoteth their worſhip which they exhibited unto their Idol, by carrying him up and down in *Tabernacles* and *Pageants*, after a ſolemn manner of proceſſion; by the *Romans*, this ſolemnity was termed *Pompa*; and the Tent or *Pageant* in which the Idol was carried, *Thenſa*, according to that, *Thenſa deorum vehiculum*. This kind of Idolatry may ſeem to have had its original among the *Heathens* from an unwarrantable imitation of *Moſes his Tabernacle*, which was nothing elſe but a [u] *Portable Temple*, to be carried from place to place as need required: For it cannot be denyed, but many ſuperſtitions were derived unto the *Heathens* from the true worſhip of *God*, which he himſelf had preſcribed unto his people. Thus as *God* had his *Tabernacle*, *Prieſts*, *Altars*, and *Sacrifices*; ſo the *devil* had his *Tabernacles*, *Prieſts*, *Altars*, and *Sacrifices*. As *God* had his *fire ever burning upon the Altar*, Lev. 6 3. ſo had the *devil* his *fire preſerved burning by thoſe Veſtall Votaries*. As *God* had his *Propitiatory* or Mercy-ſeat; ſo had the *devil* his *Sacros tripodas*, his *Oracles* from which he would ſpeak unto them that ſerved him. This ſolemn proceſſion was performed by the *Romans*, in the honour of the [*] *Sun*. It was performed by the *Iſraelites* in honour of their *Moloch*, who formerly was interpreted the *Sun*. To add unto the pomp and ſtate of this ſolemnity, both the *Romans* and the *Iſraelites* cauſed *great Horſes* and *Chariots* to be led up and down. [x] *Horſes* were conſecrated to the *Sun* by the *Romans*, and their *Cirque-place* was ſometimes called τὸ ἱππικὸν, and ἱπποδρόμιον, an *Horſe-race*. And that *Chariots* were commonly uſed in thoſe pompous ſhews is [y] evident.

[u] οὐδὲν ἢ ναὸν μεταφερόμενον καὶ συμπερ. *Joſeph. Antiq. lib. 3. cap 5.*

[*] *Solis honore nuncupati ſpectacula Circi. Antiqui dixere patres. Corrip. Afric. lib. 1. num. 17. vid. Dempſter.*

[x] *Alex. ab Alex. lib. 3. cap. 12.*

[y] — *Hic illius arma. Hic currus fuit. Virgil.*

Concerning the people of *Judah*, doth not the like practice plainly appear? 2 *King*. 23. *Joſiah* did put down the *Horſes* given to the *Sun*, and the *Chariots of the Sun*. This kinde of idolatrous worſhipping the *Sun*, ſeemeth to have had its beginning from the *Perſians*; who alſo accounted *Horſes* holy to the *Sun*,[z] and the *Perſian King* when he would ſhew himſelf in great ſtate, cauſed an exceeding great *Horſe* to be led up and down, the which was called *Equus ſolis*.

The ſecond inquiry is, what *Idol* was meant by *Chiun* and *Remphan*, otherwiſe in ancient copies called *Repham*. Not to trouble the Reader with the various interpretations of Expoſitors, much leſſe with the bold adventures of others in correcting the text: by *Chiun* we are to underſtand *Hercules*, who in the '*Egyptian* language was called *Chon*: by *Repham* we are to underſtand the ſame *Hercules*; for רפאים *Rephaim* in the holy tongue ſignifieth *Giants*. By *Hercules* we may underſtand the Planet of the *Sun*: there are *Etymologiſts* which derive *Hercules* his name from the *Hebrew* האיר כל *Hiercol, Illuminavit omnia*; the *Greek*[a] *Etymology* holds correſpondency with the *Hebrew*, and both ſignifie that univerſal light which floweth from the *Sun*, as water from a fountain. Add hereunto, that[b] *Porphyrie* interpreteth *Hercules his twelve labours* ſo often mentioned by the *Poets*, to be nothing elſe but the *twelve ſignes of the Zodiak*, thorow which the *Sun* paſſeth yearly. But ſome may queſtion whether the name of *Hercules* was ever known to the *Jews*? It is probable the name was; for *Hercules* was the *god* of the *Tyrians*, from whom the *Jews* learned much *Idolatry*, as being their neer neighbours: Yea it is apparent, that in the time of the *Maccabees* the name was commonly known unto them: for *Jaſon* the

High-

[z] *Cæl. Rhodigin. antiq. l. 8. c.*

[a] Heracles *quid aliud eſt quam* ἥρας κλέος (i.) *aeris gloria: quæ porro alia eſt aeris niſi ſolis illuminatio? Macrob. Satur. lib. 1. c. 20.*

[b] *Euſeb. de præp. l. 3. c. 4 pag. 71.*

High-prieſt ſent three hundred drachms of ſilver to the Sacrifice of *Hercules*, 2 *Maccab.* 4.19.

Thirdly, it followeth that we ſhould inquire what this *Star of Remphan* was; It is probably [c] thought that it was a certain *Star painted in the fore-head of Molech*: Neither was it unuſuall for the *Heathen* people to paint their *Idols* with ſuch *Symbolica additamenta*. [d] *Julius Cæſar* his Image had a *Star* depicted on the *crown of his head*.

The *Sun* was alſo worſhipped by the houſe of *Juda*, under the name *Tamuz*; for [e] *Tamuz*, ſaith *Hierome*, was *Adonis*, and [f] *Adonis* is generally interpreted the *Sun*, from the *Hebrew Adon*, ſignifying *Dominus*, the ſame as *Baal*, or *Molech* formerly did, namely, the *Lord* or *Prince* of the *Planets*. The Moneth which we call *June*, was by the *Hebrews* called *Tamuz*, and the entrance of the *Sun* into the ſigne *Cancer*, was, in the *Jews Aſtronomy*, termed *Tekupha Tamuz*, the *revolution of Tamuz*. Concerning *Adonis*, whom ſometimes ancient Authors call *Oſiris*, there are two things remarkable, ἀφανισμὸς, the *death or loſſe of Adonis*: and εὕρεσις, the *finding of him again*. As there was great * lamentation at his *loſſe*, eſpecially amongſt the ** women, ſo was there great joy at his *finding*. By the death or *loſſe of Adonis* we are to underſtand the departure of the *Sun*; by his *finding again*, we are to underſtand his return. Now he ſeemeth to depart twice in the year: Firſt, when he is in the *Tropick of Cancer*, in the fartheſt degree northward. Secondly, when he is in the *Tropick of Capricorn*, in the fartheſt degree ſouthward, anſwerable unto theſe two departures which may be termed ἀφανισμοὶ *diſparitions*, or *loſſes of the Sun*: there are two returns immediatly ſucceeding, which may be termed likewiſe εὑρέσεις, the

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[c] *Oecumenius, Act.* 7.43.

[d] *Sueton in Jul. c.* 88. *It. Plin. hiſt. lib.* 2. *cap.* 25. *Horat. lib.* 1. *Od.* 12.

[e] *Hieronym. comment.* 3. *in Ezek.*

[f] *Bier Hierogl. l.* 9. *pag.* 68.

* —*Vnaquemque satis quæſitus Oſiris. Semper enim perdunt, ſemper & inveniunt. Lucan.*

** *Plutarch. in Alcibiade.*

findings or new appearings of the *Sun*. Hence we may note, that though the *Egyptians* celebrated their *Adonis* in the moneth of *November*, when the *Sun* began to be fartheſt *Southward*; and the houſe of *Juda* theirs in the moneth of *June*, when the *Sun* was fartheſt *Northward*; yet both were for the ſame reaſons, and in ſubſtance they agreed. And of this the *Prophet Ezekiel* is thought to have ſpoken, *Ezek.* 8. 14. *There ſate women weeping for Tamuz.*

Theſe ſolemnities were chiefly obſerved between the *Byblienſes* and the *Alexandrini*, [g] the manner was thus: When the *Byblienſes* ſolemnized the death or loſſe of *Adonis*, at that time the *Alexandrini* wrote a letter, this letter was incloſed in an *Ark of bul-ruſhes*, therein they ſignified that *Adonis*, whom they lamented, was found again: This Ark being after the performance of certain Rites and Ceremonies committed to the *Sea*, forthwith it was carried by the ſtream to *Byblus*, upon the receit whereof, the lamentation of the women was turned into joy. [h] Others ſay that this lamentation was performed over an Image in the night ſeaſon, and when they had ſufficiently lamented, a candle was brought into the room (which Ceremony might myſtically ſignifie the return of the Sun) then the *Prieſt* with a ſoft voice muttered this forme of words: [i] *Truſt ye in God, for out of pains ſalvation is come unto us.* [k] There are likewiſe of the *Jews*, that ſay their *Tamuz* was an Image whoſe eyes they filled with Lead, which Lead being molted by the means of fire under it, the Image it ſelf ſeemed to weep.

There [l] are that think the *Prophet* alluded unto thoſe letters incloſed in thoſe fore-mentioned *bulruſh Arks*, *Iſai.* 18. 2. when he ſpeaketh of Embaſſadors ſent by the Sea even in *Veſſels of reeds* upon the waters. But I rather approve the litterall ſenſe, for by reaſon of the ſhelfs and dangerous rocks in the River *Nilus*, it was not unuſuall for men to ſail in Hulks and *Veſſels made of a kinde of great bul-ruſh*, which by the *Egyptians* was termed *Papyrus*, and theſe kinde of ſhips[m] *Papyracea naves*.

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[g] *Procopius in Iſaiam ad c.* 18. *Et Cyrillus l.* 2. *Tom.* 2. *in Iſaiam.*

[h] *Julius Maternus Firmicus. l. de errore profan. Religion.*

[i] Θαῤῥεῖτε τῷ θεῷ, ἔςι γὰρ ἡμῖν ἐκ πόνων σωτηρία, *Firmicus ibid.*

[k] היו עושים צלם ים. ממלאים עיניו עופרת והיו עושים אש תחתיו *Dav. Kimchi. ibid.*

[l] *Procop. in Iſai.* 18.

[m] Plin. lib. 6. cap. 22.

Chap. III.

Of Baal-Peor, Baal-Tſephon, Baal-Zebub, Baal-Berith, Bel, and the Dragon.

WHom the *Hebrews* called *Baal*, the *Babylonians* called *Bel*, and although the *Planet of the Sun* only at firſt might be worſhipped under that name, yet at laſt it became a common name to many other Idols, according to that, *There are many gods*, many *Baalims or Lords*, 1 *Cor*. 8 5. As the ſame *Idol Jupiter* had different names, and different Rites of worſhip, occaſioned ſometimes from the different places, as *Jupiter Olympius*, from the hill *Olympus*, *Jupiter Capitolinus*, from the *Capitall hill*, *Jupiter Latialis*, from that part of *Italy* which is called *Latium*. Sometimes from the different benefits which he was ſuppoſed to beſtow on men, as *Jupiter Pluvius*, becauſe he gave *rain*; *Jupiter Lucetius*, becauſe he gave *light*; *Jupiter altitonans*, from *thundring*: So *Baal* had his diſtinctive Titles, and different Rites of worſhip, ſometimes occaſioned by the place, as *Baal-Peor*, *Numb*. 25. 3. ſometimes from the benefit obtained, as *Baal-Tſephon*, *Exod*. 14. 2. and *Baal-Zebub*, 2 *King*. 1. 2. ſometimes for ſome other reaſon, as *Baal-Berith*, *Judg*. 8. 33.

Baal-Peor, is thought to be that [a] *Priapus*, that obſcene *Idoll*, ſo famous in prophane Authors. He was called *Peor* from the hill *Peor*, mentioned, *Numb.* 23. 28. as likewiſe his Temple wherein he was worſhipped, ſtanding upon the ſame hill, was called *Beth-Peor*, *Deut.* 3. 29. He was worſhipped by the *Moabites* and *Midianites* : the *Idoll Chemoſh*, *Jer.* 48. 14. is thought to be the [b] ſame, and I take it to be applyed to *Baal-Peor*, by way of contempt, as if one ſhould ſay, their *blind god*, according to that in the Pſalm, *They have eyes, and ſee not*. For the firſt letter [c] *Caph*, ſignifieth *quaſi* ; and [illegible] *Muſch*, *palpare*, to *groap* or *feel about in manner of blind men*.

Baal-Tſephon, is thought by the [d] *Hebrews*, to have been an *Idol made* by the *Egyptian Magicians*, and placed in the wilderneſſe, to obſerve and ſtop the *Iſraelites* in their departure from *Egypt*, whence it was termed [illegible] *Tſephon*, from [illegible] *Tſapha*, ſignifying to *watch*, and obſerve in manner of a *watchman* : we may call him *Baal ſpeculator*, as among the *Romans*, becauſe *Jupiter* ſtayed the *Romans* when they were flying, he was called [e] *Jupiter ſtator*.

Baal-zebub, ſoundeth as much as the *Lord of the flies*, or a [f] *Maſter flie*, which hath power and authority over the reſt, in which reſpect the *Prince of the Devils* in the *Goſpel* is termed *Beel-zebub*, [illegible] *Zebub* ſignifieth a *flie*. [g] This *Idoll* was worſhipped by the *Cyrenians*, but principally by the *Ecronites*, becauſe whenſoever they ſacrificed unto him, the ſwarms of flies, which at that time moleſted the countrey, died. But it is certain, that this was not the alone reaſon, for they were wont to repair to him, as to an *Oracle*, 2 *King.* 1. 2. we may call him *Jupiter muſcarius*, or *Hercules muſcarius*, [h] for the inhabitants of the City *Elis*, ſacrificed

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[a] Hieronym. ad Hoſ. c. 9. Idem prodidit Iſidor. Orig. lib. 8.

[b] Hieronym. in Iſai. l. 5. c. 15

[c] Philo Jud. l. 2. Allegoriar. p. 79.

[d] P. Fag. Exod. 14. 1.

[e] Roſin. l. 2. antiq. Rom. cap. 5.

[f] [illegible] Gregor. Nazianz. orat. 2. contr. Julian. p. 102.

[g] Plin. l. 10. c. 28.

[h] Clemens Alexandr. in protreptic.

to *Jupiter* under the name ἀπόμυιος, (i) *A driver away of flies*; and the *Romans* to *Hercules*, under the ſame name. Some *Greek* copies in the *Goſpel* read Βεελζεβούλ, *Beelzebul*, which change is intepreted to be, for to ſhew the greater contempt of the *Idoll*, as if they ſhould ſay, *Jupiter ſtercoreus*, זבל *Zebel* ſignifieth *ſtercus*, and *Beel* or *Baal* ſignifieth *Dominus*.

Baal-Berith was the *Idoll* of the *Shechemites*, of his Temple we read. *Judg* 9 4. ברית *Berith* ſignifieth a *covenant*, ſo that *Baal-Berit* may be tranſlated *Jupiter fœderatus*, (i.) [i] *The God unto whom they bound themſelves by covenant.* Concerning *Bel* and the *Dragon*, little is ſpoken, beſides what we read in that of the *Apochrypha*, where the hiſtory is deſcribed.

Chap. IV.

Of Dagon.

THe *Hebrew Doctors* ſay, that this Idol *Dagon was made from the navill downward in form of a fiſh, but from the navill upward, in form of a man.* This they collect from the 1 *Sam.* 5. 4. The *two palms of his hands were cut off upon the threſhold.* And furthermore they ſay, the Idol *Dagon* had his name from the *Hebrew* דג *Dag*, ſignifying in the holy language, a *fiſh*, according to which deſcription we may Engliſh him the *Philiſtims Neptune* or * *Triton*. Others derive the name from דגן *Dagan*, ſignifying *corn*, and they [b] ſay, that he firſt invented the uſe of the *plough*, and *corn*, whence they tranſlate him *Jupiter aratrius*. In this reſpect we may call him the *Philiſtims Saturn*, becauſe antiquity [c] makes *Saturn* the *firſt inventer of husbandry*, and therefore paints him with an *hook* or *ſith in his*

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[i] ἔθηκαν ἑαυτοῖς τῷ Βααλ διαθήκην, τοῦ εἶναι αὐτοῖς αὐτὸν εἰς θεόν. *Septuaginta interpr* *Jud.* 8. 33.

[a] R. Da. 1 Sa. 5.

* *Triton non abſimilem habuiſſe figuram ſingitur. Frons hominem præſert, in priſtim deſinit. alvus* Pier. Hierogl. l. 31. p. 118.

[b] *Philo Byblius apud Euſeb. de præpar.* l. 1. c. 7.

[c] Pier. Hierogl. l. 32. p. 228. Id. l. 56.

hand, as being the fitteſt *Hieroglyphick* for *husbandry*. Both opinions have their Authors, and no ſufficient proof hath been produced to overthrow either. [d] Yea there are not wanting among the *Jews* themſelves, that ſay this Image of *Dagon was made in the form of a man*. Notwithſtanding *Scaliger* his conjecture is not improbable, that thoſe who interpret *Dagon*, *Jupiter aratrius*, or Ἀγροτὴς, might miſtake and read שדי *Schadai* ſignifying *Ager*, a *Field*, for שדי *Schaddai* being the very name of *God*, ſignifying *Omnipotens*, *Almighty*.

[d] R.Levi. 1 Sam. 5.

CHAP. V.

Of the molten Calf.

THe Hiſtory of the *molten Calf* is at large ſet down, *Exodus* 32. where we read, that by reaſon of *Moſes* his long abſence, the people deſired of *Aaron*, *Gods* to be made, whereupon *Aaron* made for them the *molten Calf*. The reaſon why they worſhipped *God* rather in the ſimilitude of a *Calf*, than of any other creature, is generally by Expoſitors conceived to be from the corruptions learned among the *Egyptians*, who worſhipped their Idoll [a] *Apis*, otherwiſe called [b] *Serapis*, in a living *Ox*, and likewiſe in an Image made in the form and ſimilitude of an *Ox*, with a buſhell on his head. This *Ox* was remarkable for certain notes and marks, whereby it was differenced from all others. It was *black bodied*, it had a *white forehead*, a *white ſpot behinde*, and a *knot* under his tongue; for the more curious faſhioning and poliſhing of theſe marks in the molten Calf, *Aaron* may ſeem to have made uſe of his [c] *graving tool*. [d] The *Egyptians* repaired unto this *Ox* for the reſolution of matters doubtfull, as to an *Oracle*, and

[a] *Plin. nat. hiſt. l.8.c. 46. Herodot. l. 2. Solin. c. 35. aut aliorum diſtinctione 45.*

[b] *Alex. Genial. dier. l.6.c.2.*

[c] בחרט *ſtilo ſculptorio.*

[d] *Plin. Hiſt. l. 8. c. 46. It. Alex. Genial. dier. l. 6. c. 2.*

and the manner of conſulting with him was thus. The party that repaired unto him tendred a bottle of hay or graſſe, which if he received, then it betokened a good and happy event; if otherwiſe he refuſed it, then it did portend ſome evil to come. *Thus they turned their glory into an Ox that eateth graſſe, Pſal.* 106. 20. The *Hebrew* word in the *Pſalm*, tranſlated an *Ox*, is, [e] *ſhor*, which I note, becauſe in my opinion, it giveth light to one of the names by which this *Idoll* was denoted. Sometimes it was called *Apis*, from the *Hebrew* word [f] *Ap*, ſignifying a *face*: ſometimes *Serapis*, *quaſi Shor-apis*, which is nothing elſe but *Bovis caput*, an *Ox head*, the very name uſed by the [g] *Fathers*, to expreſſe this *Idolatry*. It is commonly known, that this *Idolatry* was derived to *Iſrael* from the *Egyptians*, but whence the *Egyptians* firſt learned it, few have taught: They doe not conjecture amiſſe, who interpret the firſt inſtitution hereof to have been in the memory of *Joſeph*, who by his providence relieved both *Egypt*, and other neighbour countreys in the ſeven years of famine. Beſide the teſtimony of no ſlight [h] Authors, there are ſtrong inducements to perſwade it. *Firſt*, both the years of plenty and famine were fore-ſignified by the apparition of *Oxen* *Secondly*, what fitter embleme, (if it had not afterward proved an Idoll) to continue the remembrance of a *Joſeph*, (by whoſe alone care and induſtry, corn and victuall was provided in an extreme famine,) than an *Ox*, the true and lively hieroglyphick of an induſtrious husbandman? *Thirdly*, in this *Suidas* agreeth with others, that *this Ox was portrayed with a buſhell on his head*, though others doe more clearly expreſſe the reaſon of this portraiture, namely, becauſe of the great quantity of corns meaſured out by *Joſeph* in that extreme dearth. Concerning the ſin

of

[e] שור

[f] *Vultus facies* אף

[g] *Cyprian. de bono patient. p.* 318. *Vid. etiam Auguſt. p.* 73. *It. Tertullian. adv. Jud. c.* 1.

[h] *Suidas in* Σαραπις. *Ruffinus l.* 2 *hiſt. Eccleſ. c.* 23. *Pier. Hierogl. l.* 3. *p.* 25.

of the *Iſraelites* in making this *Calf* or *Ox*, the modern *Jews* doe transferre the fault upon certain *proſelyte Egyptians* who came forth with them, and they ſay, that when *Aaron* caſt their jewels into the fire, theſe *Egyptians* contrary to his expectation, by their art *Magick* produced a Calf, to which purpoſe they urge *Aarons* own words, *Exod.* 32. 34. I did caſt the gold into the fire, and *thereof came this Calf*; as if his art or will went not with the making thereof, but *of it ſelf it made it ſelf.* But this anſwer of his ſheweth rather, how vain the wit of man is in the excuſe of ſinne; and as his ingraving inſtrument writes down *Aarons* ſinne: ſo the confeſſion of other more ingenuous *Jews*, proclaims the Iſraelites, ſaying, that [i] *no puniſhment befalleth thee Iſrael, in which there is not an ounce of this Calf.* I conclude this with the analogy between the *Egyptian Apis*, and the *molten Calf:* and this conſiſted in three things. *Firſt*, as there were ſome *ſpeciall marks in the Egyptian Ox:* ſo is it probable that *Aaron*, with his ingraving tool, made *the like.* *Secondly*, as the *Egyptians* in honour of their *Ox* [k] celebrated a *ſolemn feaſt*, with much ſinging and mirth: ſo the *Iſraelites* proclaimed a *feaſt* in honour of their *Calf: The people ſate down to eat, and drink, and roſe up to play.* *Thirdly*, as the *Egyptians Ox* was at laſt drowned in the river: ſo *Moſes* burnt the *molten Calf*, and beat it to powder, and caſt it upon the face of the water, *Exod.* 32. 20. *Deut.* 9. 21. *Jeroboam* afterward, though upon other inducements, committed the ſame ſin, he thought in his heart, that if the people did goe up to *Jeruſalem*, and doe ſacrifice in the *houſe of the Lord*, they would revolt from him, and return to the *King of Judah:* whereupon he ſet up *two calves of gold*, the one in *Bethel*, the other in *Dan*; ſaying unto the people, It is too much for you to go up to *Jeruſalem*, 1 *King*. 12. 28.

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[i] אין לך ישר
אל פור ענות
שאין בה אונקיא
מעון העגל
Moſes Gerund. *vid. Munſter.* *Exod.* 32.

[k] *Suidas in voce* ἄπιδι.

Chap. VI.

Of Aſtaroth, Ammonia, Juno, the Queen of Heaven, Diana of the Epheſians.

As the *Sun* was worſhipped under many names: So likewiſe the *Moon*. *Aſtaroth* was the *Idoll* chiefly of the *Zidonians*, 1 *King*. 11 5. 2 *King*. 23. 13. ſhe had her *Temple* called the *houſe of Aſtaroth*, in which the *Philiſtims* hanged up *Sauls* [a] armour after his death, 1 *Sam*. 31. 10. That the *Moon* was worſhipped under this name needs not [b] proof: only [c] ſome ſay that *Aſtarte* was *Juno*: and why may not we ſay, that *Juno* is often uſed to expreſſe the *Moon*? [d] Both the *Moon* and *Juno* are often called by the name of *Urania*. And as the *Moon*, in reſpect of her light, is called *Urania*: ſo in regard of the leſſer lights in the heaven, ſhe is called *Aſtroarch*, that is, the [e] *Queen of the Planets*, or as *Horace* ſpeaketh of the *Moon*, *Syderum regina*, the *Queen of the ſtars*; or laſtly, as *Virgil* ſpeaketh of *Juno*, *Divum incedo regina*, the *Queen of the Gods*. It ſeemeth very probable, that this is that *Queen of Heaven*, of which the *Prophet* ſpeaketh, *Jer*. 7. 18. *Jer*. 44. 17. Again, unto whom may we imagine thoſe ancient Heathens to have performed that ſolemn worſhip, which they did on the *calends*, or firſt day of every moneth? Was it not to the *Moon*? And yet notwithſtanding it is aſcribed to *Juno*, [f] whence ſhe is called *Juno Calendaris*. *Laſtly*, as *Jupiter* [g] *Ammon* was no other than the *Sunne*, and

[a] *Horum Anathematum ob* [illegible] *tionem primo dicerunt ab Iſraelitis*, Num. 7. 1 Sam. 21.

[b] Ἀστάρτην δ' ἐγὼ δοκέω σεληναίην ἔμμεναι. *Aſtarten Lunam eſſe opinor*. Lucian. de Dea Syria.

[c] *Auguſt. ſuper Judic. quæſt.* 16 *Aſtarte* [illegible] *idem* [illegible] *valet apud Pœnicas, quod Juno* [illegible] *apud Latinos. Unde dicitur Urania ab Hebræo* אור *Nun in fine adjecto, aut per ſe ſolum, aut cum Jod, quod paſſim ſit a Syris, quaſi* אורני *vel* אורין *in fœminino* [illegible] (i.) *Lucidus & Lucida, aut Lucinus & Lucina. Et hinc Græci* [illegible] *imitati ſunt.*

[e] Ἀστροάρχη *dicitur*, οἷον ἡ τῶν ἄστρων ἀρχὴ, *ab imperio quod in aſtra* [illegible] *Herodian. l.* 5.

[f] *Macrob. Sat. l.* 1. *c.* 15.

[g] *Macrob. Sat. l.* 1. *c.* 21.

worſhipped in form of a *Ram:* ſo for ought I ſee, the *Moon* might be called *Juno* [h] *Ammonia*, and worſhipped in form of a *ſheep*. Sure I am, that the *Hebrew Doctors* deſcribe the images of [i] *Aſtaroth*, to have been made in the *form of ſheep*, and the word *Aſtaroth* in the originall ſignifieth a *flock of ſheep*, and the *Moon* might as well be called *Ammonia*, as the *Sun Ammon*, both being ſo called from their *heat*, which in the holy tongue is called [k] *Hammah*, and from thence likewiſe thoſe Images (of which we read *Levit.* 26. 30. *Iſay* 17. 8. *Iſay* 27. 9.) are called [l] *Hammanim*, becauſe they were certain *Idols* placed upon the houſe top, and ſo alwaies expoſed to the *Sun*. Furthermore, as *Jupiter* [m] *Ammon* was painted with *horns*, ſo likewiſe was the [n] *Moon:* why they ſhould be thus painted, many reaſons might be produced, but chiefly three; the *firſt* peculiar to the *Sun*, the other common both to *Sun* and *Moon*. *Firſt*, the *Sun* was painted with *Rams horns*, becauſe with the Aſtronomers the ſign *Aries* in the *Zodiack* is the [o] beginning of the year. *Secondly*, becauſe as the ſtrength of *horned beaſts* conſiſt in their *horns:* ſo the virtue and influence of the *Sun* and *Moon* is derived into ſublunary creatures by their *beams*. *Thirdly*, becauſe the light of the *Sun* and *Moon* makes the reflection *cornute* or *horn like*. When *Moſes* came down from *God*, *Aaron* and the people ſaw that his face *ſhined*, *Exod.* 34. the *Latine* reads it, *Facies ejus erat cornuta:* and hence it is that *Moſes* is painted with *horns*, which ſome of the Rabbines have interpreted [p] *horns of magnificence:* The error grew from the doubtful ſignification of the *Hebrew* word ſignifying *ſplendor* or *brightneſſe* and alſo *horns*.

[q] The *Moon* was alſo worſhipped under the name of *Diana*, who although ſhe were worſhipped thorowout

[k] *Cal. Rhodigin. l.* 18 *c.* 38.

[i] *D. Kimchi, 1 Sam.* 31. 10. *Jud.* 2. 13.

[k] חמה *Calor, Sol*

[l] *R. Solomon in Levit.* 26. 30.

[m] ---- *Stat corniger ille Jupiter. Lucan. l.* 9. *verſ.* 514.

[n] *Syderum Regina bicornis, audi, Luna puellas. Hor. car. ſecular.*

[o] *Pier. hierogl. l.* 10.

[p] קרני ההוד *Cornua magnificentiæ. R. Solom. porro Hebræum* קרן (*unde* Κέρας & *cornu emanarunt*) *ſignificat in more etiam cornuum ſplendorem radioſq; emittere.*

[q] *Macrob. Saturnal. l.* 1 *c.* 15.

out all *Aſia*, yet ſhe was had in principall eſteem among the *Epheſians*, whence aroſe that cry, *Great is Diana of the Epheſians*, *Acts* 19 28. Her greatneſſe among the *Epheſians* appeareth partly by her *Temple*, which in [r] one place *Plinie* ſaith was two hundred and twenty years building, but [s] elſewhere he ſaith 400. years: partly from the great gain procured unto the ſilver Smiths in making and ſelling *ſilver Temples of Diana*, *Act.* 19 24. It is much diſputed what thoſe *ſilver Temples* were; ſome think them to be *little houſes*, or *ſhrines*, (ſuch as were for their ſmalneſſe portable) in form repreſenting the *Temple of Diana*, and having the Image of *Diana* incloſed, and in this ſenſe ναὸς is ſometimes uſed, to ſignifie *cloſets*, or *ſhrines wherein Images were kept*: others think certain coins or pieces of money to be called by the name of *Dianas Temple*, from the ſimilitude of *Dianas Temple* engraven or ſtamped upon thoſe coins: as in *England* we call ſome pieces of gold the *George*, others the *Angel*, others the *Thiſtle*, from the impreſſion which they bear. The like cuſtome of naming coins from their ſculpture or impreſſion was not unuſuall among the [t] ancients, neither were ſuch coins unuſuall on which the *Temple of Diana* was ingraven, and theſe Capital letters added, *DIAN EPHE.* *Teodorus Beza*, in his major annotations upon the *Acts*, reporteth that he hath ſeen two of theſe himſelf.

We read of another kind of idolatrous worſhip towards the *Moon*, to have been [u] that men ſacrificed to her in womens apparel, and women in mens apparel, becauſe they thought the *Moon* to be both *male and female*, whence the *Moon* is called by old Authors as well *Lunus* as *Luna*: And *Venus*, whom *Philochorus* affirms to be the *Moon*, is termed *Deus Venus*,

[r] Plin. l. 36. 14.

[s] Plin. l. 16. 40.

[t] Simili prorſus ratione Athenienſium nummos quoſdam, boves: eorundem Athenienſium alios quoſdam Κόρας, (i.) puellas: alios Corinthiorum πώλους, pullos: alios Peloponneſiorum, χελώνας teſtudines: alios Romanorum naves vocabant.

[u] Macrob. Saturnal. l. 3. c. 8. Non abſimilem idololatriam in cultu Veneris prodidit Julius Firmicus de errore profan. Religion. cap. 4.

x *Maimonid. in more Nebechim. part.3.cap.38.*

as well as *Dea Venus.* [x] Some have thought that God had reſpect unto this kinde of *Idolatry, Deut.* 22. 5. where men are forbidden to wear womens apparel, *& è contrà*; but it is more generally and upon better grounds thought that the promiſcuous uſe of apparel (whereby the diſtinction of ſex is taken away) is there forbidden.

CHAP. VII.

Of other Gods mentioned in Scripture.

THe *Sun* & *Moon*, wch are the greater lights in the Heaven, I take to have been the chiefeſt Idols worſhipped by the *Heathen* people. Notwithſtanding their blind devotion deified alſo the other *Planets*, and that numberleſſe number of *leſſer lights*, called in Scripture *Militia Cæli, the hoſt of Heaven*, whoſe ſeveral natures, properties, and influences are not diſtinctly known. In like manner there is an *hoſt of Idols* mentioned in holy writ, of whom little or nothing is ſpoken to the purpoſe by Authors, more than their very names. Of this nature are thoſe *chambers of imagery*, wherein all forms of creeping things were pourtrayed upon the walls, *Ezek.* 8. it may be termed their *Pantheon*.

In thoſe colonies which the *King* of *Aſhur* tranſplanted into *Samaria*, every one worſhipped the *god of his own nation*. The men of *Babel* made *Succoth Benoth*, the men of *Cuth* made *Nergal*, the men of *Hamath* made *Aſhimah*, the *Avims* made *Nibhaz* and *Tartak*; the *Shepharvaims* burnt their children in the fire to *Adram-melech* and *Anam-melech* the *gods of Shepharvaim*, 2 King. 17. 30, 31. [a] The *Hebrew Doctors* ſay that

a *R.Jarchi*, 2 *King*.17. *R.David in d.Jentil.*

that *Succoth Benoth* was the picture of an *hen with her chicken: Nergal* they interpret *Gallum Sylveſtrem*; *Aſima a Goat*; *Nib-haz a Dog*; *Tartak an Aſſe*; *Adrammelech a Mule*; *Anammelech an horſe*: that ſuch bruit beaſts ſhould be worſhipped as *gods* may ſeem ridiculous; but the like to have bee practiſed among the *Heathens*, profane Authors abundantly teſtifie. The [b] *Cock* was worſhipped as a *god* among the *Syrians*; A [c] *goat* by the *Mendeſii*; A [d] *dog* by others: yea they have adopted into the number of their *gods*, [e] *Oxen, Lions, Eagles, Wolves, Crocodiles, Cats, Rats, &c.* Nay they have digged their *gods* out of their gardens, [f] *Garlick, Leeks, Onions, &c.* To theſe may be added *Niſroch* which was the *god* of the *Aſſyrians*, and, as it ſeemeth, had his *Temple* at *Ninive*, 2 *King*.19 *ult.* and *Eſay* 37.*ult.* *Secondly*, רמון *Rimmon*, the word ſignifieth a *Pomgranet*. Concerning this Idol it is much controverſed, whether *Naaman* ſinned not in ſaying, *The Lord be mercifull unto thy ſervant, that when my Maſter goeth into the houſe of Rimmon, &c.* 2 *King*.5.18. Read the words in the *Præter tenſe*: When my *Maſter went* into the houſe of *Rimmon*, the ſenſe appears to be a pardon craved for ſins paſt, not afterward to be committed. The ſame word בבאו *Bebho, in going*, is put to expreſſe the *time paſt*, in the titles of the *Pſal*.51. and *Pſal*.54. *Thirdly*, *Nebo*, otherwiſe called *Nabo*, an Idol of the *Aſſyrians*, *Jer*. 48.1. He had his name from *propheſie*, נביא *Nabbi*, ſignifying a *Prophet*, he ſeemeth not much to differ from Ζεὺς Βελαῖος, or Ζεὺς μαντῷος, ſo often mentioned in *Homer*. [g] *Diodorus Siculus* maketh them both one, and we may render *Nebo* the *Aſſyrians Ammon*, or *Jupiter Vaticinus* the *god of their Oracles*.

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[b] *Lucian. l. de Syr. dea.*

[c] *Herodotus in Euterp.*

[d] *Cic. de legib. l.* 1. *vid. Tiraquel. in Alex. ab Alex. l.* 6. 11. *Diodor. Sicul. l.* 1. 18.

[e] *Alex. Neopolit. l.6.c.26.*

[f] *Porrum & cepe nefas violare & frangere morſu. O ſanctas gentes quibus hæc naſcuntur in hortis Numina! -- Juvenal. Satyr.* 15.

[g] *Diodor. Sicul. lib.*5.17.

Chap. VIII.

The ſeverall manners of divine Revelation.

AS *Idolatry* originally ſprang from miſtaking of Scripture: ſo Witch-craft and Sorcery, (which holdeth neer affinity with *Idolatry*) ſeemeth to have had its firſt beginning from an imitation of *Gods Oracles. God ſpake in divers manners, Heb.* 1. 1. *By Dreams, by Urim, by Prophets,* 1 *Sam.* 28. 6, 7. when the Lord would by none of theſe anſwer *King Saul,* then he ſought to a *Witch.* To theſe might be added *Gods* ſpeaking from between the *Cherubims,* his anſwering by *Viſions, Angels* and *voices*: but the chief manners of revealing himſelf, obſerved by the *Hebrew* Writers, are four, which they term [a] *four degrees of Prophecie,* or *divine Revelation*: ſomewhat therefore being ſpoken of theſe, I purpoſe to explain the ſeverall ſorts of unlawfull divinations mentioned in Scripture.

The *firſt* degree was נבואה *Nebuah, Prophecy.* This was, when *God* did by certain *Viſions and Aparitions reveal his will.*

The *ſecond,* was רוח הקדש *Ruach Hacodeſch, The inſpiration of the Holy Ghoſt,* whereby the party was inabled *without Viſions or Apparitions,* to propheſie: ſome ſhewing the difference between theſe two, [b] adde that the *gift of Prophecy* did caſt a man into a trance or extaſie, all his ſenſes being taken from him: but the *inſpiration of the Holy Ghoſt* was without any ſuch extaſie, or abolition of the ſenſes, as appeareth in *Job, David, Daniel.* Both theſe degrees, as likewiſe *Urim* and *Thummim,* ceaſed in the *ſecond Temple,* whence

[a] P. Fagius in Exod. 28.

[b] D. Kimchi. præfat. in Pſal.

whence their ancient *Doctors* ſay, [c] that after the *latter Prophets Haggeie, Zachary*, and *Malachy* were dead, the *Holy Ghoſt went up, or departed from Iſrael*. Howbeit they had the uſe of a *voice* or *eccho from Heaven*. In which ſpeech we are not to underſtand that the *Holy Ghoſt* wrought not at all upon the creatures, or that it wrought not then in the ſanctification of men as in former times, but that this *extraordinary inabling men to Prophecy by the inſpiration of the Holy Ghoſt then ceaſed*; and in this ſenſe, the *Holy Ghoſt was ſaid to have departed from Iſrael*. Unto this common received opinion, that paſſage might have reference, *Acts* 19. *We have not ſo much as heard whether there hath been an Holy Ghoſt or no.* That they did not doubt the diſtinction of perſons, appeareth clear, if that be true which [d] ſome have noted, that the ancient *Jews* before *Chriſt* were ſo catechiſed in that point, that they obſerved the *myſtery of the Trinity* in the name יהוה *Jehovah*; for though the name conſiſted of *four letters in number*, whence it was called τετραγράμματον, *Quadrilliterum*, yet there were but *three ſorts of letters in the name*: י *Jod* ſignified the *Father*, who was the beginning of all things: ו *Vau* is a conjunction copulative, and denoteth the *third perſon in Trinity*, which proceedeth from the *Father* and the *Son*, ה *He* ſignified the *Son of God*. The *Rabbines* have a ſaying, that *God* made all things, *in litera* ה *He*. They may allude to this, that he made all things by his word: He ſaid, Let there be thus, and thus, and it was ſo: but they may allude to the *ſecond perſon in Trinity*. And furthermore they note that ה *He* is doubled in this name, to demonſtrate both natures of our bleſſed *Saviour*.

The *third degree* was *Urim* and *Thummim*. *Urim* ſignifieth light, and *Thummim* perfection. That they were

[c] *Talmud. in Sanhedrin c.* 1.

[d] *P. Fagius in Exod.* 18

were two Ornaments in the *High-prieſts breſt-plate*, is generally agreed upon: but what manner of Ornaments, or how they gave anſwer, is hard to reſolve. [e] Some think them to be the four rows of ſtones in the breſt-plate, the *ſplendor and brightneſſe* of which fore ſhewed victory, and by the rule of contraries, we may gather, that the *darkneſſe of the ſtones* not ſhining preſaged evill. [f] Others ſay it was the name *Jehovah* put in the doubling of the breſt-plate, for that was double, *Exod.* 28.16. [g] Others declare the manner of conſulting with *Urim* and *Thummim* thus. *Firſt*, they ſay that only the *King*, or elſe the [*] *Father of the Conſiſtorie* had power to conſult, or to propoſe the matter unto the *Prieſt*, and the *Prieſt* only had power to reſolve. Secondly, that the matter propoſed muſt not be triviall, but of moment and great difficulty. Thirdly, that this holy writing, termed *Urim* and *Thummim*, conſiſted of all the *Tribes names*, and likewiſe of the *Patriarchs*, *Abraham*, *Iſaac*, and *Jacob*; ſo that no letter of the *Alphabet* was wanting. The queſtion being propoſed, ſome ſay that the letters which gave the anſwer were בולטות (i.) *they did ariſe and eminently appear above the others.* An example they take from the 2 *Sam.* 2. 1. when *David* asked the *Lord*, Shall I goe up into any of the Cities of *Judah*? The *Lord* anſwered, עלה *Gnaleh*, *Go up.* Here, ſay they, ע appeared out of the name of שמעון *Schimeon*, ל out of the name לוי *Levi*, ה out of the name of יהודה *Jehudah*. Others ſay, that the letters which repreſented the *Oracle* were מצטרפות (i.) that they did after a ſtrange manner *joyn themſelves into perfect ſylables* and intire words, and made the anſwer compleat. Many other opinions might be reckoned up, [h] but he ſpoke beſt, who ingenuouſly confeſſed that he knew

[e] Joſeph. Antiq. lib. 3. cap. 9.

[f] R. Selom. quemadmodum refert D. Kimchi in radic.

[g] Talmud. in Jonah cap 6. Vid. P. Fagium in Exod. 28.

[*] Abbethdin.

[h] R. David in radic.

knew not what *Urim* and *Thummim* was.

The fourth degree was בת קול *Bath Kol, Filia vocis, the Daughter of a voice*, or an *eccho*, by it is meant a *voice from Heaven, declaring the will of God*; it took place in the *ſecond Temple*, when the *three former degrees of Propheſie ceaſed* : it gave teſtimony of our *Saviour*; Loe a *voice from heaven*, ſaying, *This is my beloved Son in whom I am well pleaſed, Matth.* 3. 17. It was in truth the *prologue, preface*, or *type of that true voice of the Father*, that *eternall word which revealed his Fathers will unto mankinde*.

These were the extraordinary means by which *God* revealed himſelf to his people of old; ordinarily he revealed himſelf by his *written word*. Notwithſtanding the *Hebrews* ſay, that the Law, even from the firſt time of its delivery unto *Moſes*, was twofold: the one *committed to writing*, which they call תורה שבכתב *Thora Schebictab*, the *written Law* : the other *delivered by tradition*, תורה שבעל פה *Thora begnal pe*; it was alſo termed their *Kabbala*, from קבל *Kibbel*, ſignifying *Accipere, To receive or learn*. They ſay both were delivered by *God* unto *Moſes* in mount *Sinai*; but this latter was delivered from *Moſes* to *Joſhua*, from *Joſhua* to the *Elders*, *from the Elders to the Prophets, from the Prophets to thoſe of the great Synagogue, and ſo ſucceſſively to after ages, till at laſt it was digeſted into one body*, [illegible] *principall precepts and directions for their* [illegible] [illegible] *the* [illegible] : it is termed *Talmud Hieroſolymitanum*. It was compoſed in the *year of our Lord* 230. This, becauſe it containeth but a few conſtitutions, is but of little uſe. A hundred 500 *years after Chriſt*, there was then a more full and exact collection of their conſtitutions for direction of thoſe *Jews* which dwelt in *Babylon*, and other forrain places; this is termed

Talmud Babylonicum, and is of greatest use among Authors, it containeth the body of their *Civill* and *Canon Law*. This traditionall *Law* they hold to be as authentique as their *written word*, and that *Moses* received it from *God* when he received the *Law*; for, say they, were it not for this exposition, the *Decalogue* it self might have been delivered * *in hora veloci, in lesse than an houre.*

* בשעה קלה Moses Kotsens. in præfat.

Here we must know that the word *Kabbala*, when it is applied to the *Kabbalists*, to difference them from the *Talmudists*, is taken in a stricter sense, and signifieth these *subtilties*, or *mysteries*, which are observed from the different writing of some letters in the Scripture, from the *transposing of them*, from a *mysticall kinde of Arithmatick*, &c. This was never wholly committed to writing. Some instances we have, *Gen.* 23.2. *Abraham came* ולבכתה *to weep for Sara*. Here ** because the letter *Caph* is lesse than the rest, they note that *Abraham wept but a little for Sara*, because she was old. Again, the letter *Aleph* is found six times in the first verse of *Genesis*; hence *R. Elias* collected, that the world should endure but *six thousand years*, because *Aleph* in the *Hebrew Arithmetick* standeth for a thousand. From the *transposition of letters* they conclude after this manner; חרם *Cherem* signifieth an *Anathema* or *Excommunication*, by a different transposition of letters, it is made רחם *Racham*, signifying *mercy*; by another transposition it is made רמח *Ramach*, which letters in the *Jews computation* make 248. which in their Anatomy, they finde to be the just number of members in a mans body. Their conclusion hence is, that if an *excommunicated person doe truly repent, then his Cherem is turned into a Racham, his curse turned into a blessing: if he doe not repent, then his Cherem entreth into*

** Baal Turim.

Ramach,

[illegible] *the worm entreth into all his members*, to the utter destroying of the whole man. Again, איש *Isch*, signifieth *a man*, אשה *Iſcha*, *a woman*. Hence they note, that in the *name of a man* there is י *Jod*, which is not in the *name of the woman*; in the *name of the woman* there is ה *He*, which is not in the *name of the man*: both these make יה *Jah*, one of the names of God: these being taken away, in *both names* there remain אש *Eſch*, ſignifying *Fire*, to ſhew, that as long as man and wife agree, *God is with them*, but when they diſagree, *fire is between them*. Thus we ſee what vain myſteries their *Kabbaliſts* obſerve.

Chap. IX.

Their Teraphim.

CONcerning the *Teraphim*, two things are eſpecially to be inquired. *Firſt*, what they were? *Secondly*, for what uſe? The word תרף *Taraph* ſignifieth in generall *the compleat Image of a man*. *Michal* took an *Image*, (*a Teraphim*) and laid it in the bed. 1 *Sam.* 19. 13. More particularly it ſignifieth an *Idoll* or *Image made for mens private uſe in their own houſes*, ſo that theſe Images ſeem to have been their *Penates* or *Lares*, their houſhold *gods*; wherefore haſt thou ſtollen my *gods*? *my Teraphim*? *Gen.* 31. 30. And this man *Micah* had *an houſe of gods*, and made an *Ephod* and *Teraphim*, *Jud.* 17. 5. Becauſe of the worſhip exhibited to thoſe Idols, hence from the *Hebrew Taraph*, or as ſome read it, *Tharaph*, commeth the *Greek* [a] *θεραπεύω to worſhip*. The manner how theſe *Images* were made, is fondly conceited thus among the *Rabbies*; *They* [b] *killed a man that was a firſt born ſon, and*

[a] [illegible] θεραπεύειν [illegible] Heſych. [illegible]

[b] R. Eliezer. vid. Eliam Thisbit.

wrung off his head, and ſeaſoned it with ſalt and ſpices, and wrote upon a plate of gold, the name of an unclean ſpirit, and put it under the head upon a wall, and lighted candles before it, and worſhipped it. With ſuch *Laban* ſpake, ſay they: but without controverſie, the *Teraphim* which *Michal* put in the bed, was a *compleat ſtatue or Image of a man*. The uſe of theſe *Images* was, to conſult with them as with *Oracles*, concerning things for the preſent unknown, or future to come. To this purpoſe they were made by *Aſtrologers* [c] under certain conſtellations, capable of heavenly influences, whereby they were inabled to ſpeak. The *Teraphims have ſpoken vanity, Zach.* 10.2. And among other reaſons, why *Rachel* ſtole away her Fathers Images, this is thought to be one, That *Laban* might not by conſulting with theſe Images diſcover what way *Jacob* took in his flight.

[c] Aben Ezra Gen. 31.

Chap. X.

The ſeverall ſorts of Divination forbidden.

WE ſhall finde, *Deut.* 18.10.11. thoſe *Diviners*, which are by the Law forbidden, diſtinguiſhed into *ſeven kindes*, not becauſe there were no other, but they were the moſt uſuall. 1. *An Obſerver of times*. 2. *An Inchanter*. 3. *A Witch*. 4. *A Charmer*. 5. *A Conſulter with familliar ſpirits*. 6. *A Wizard*. 7. *A Necromancer*. To theſe we may add an *eighth* out of *Hoſ.* 4.12. *conſulting with the ſtaffe*. And a ninth out of *Ezekiel* 21.21. *A Conſulter with intrals*. 1. The firſt is, An *Obſerver of times*, [a] one that *diſtinguiſheth* times and ſeaſons, ſaying, *ſuch a day is good, or ſuch a day is naught, ſuch an hour, ſuch a week, ſuch a moneth is*

[a] *Jarchi Levit.* 19.26.

lucky, and ſuch and ſuch unlucky, for ſuch and ſuch buſineſſes;[b] whence thoſe that derive the word from עין *Gnajin*, ſignifying *an eye*, (as if hereby were meant a *Jugler*, or *Impoſter who deceived the eyes of his ſpectators by caſting a miſt before them*) utterly miſtake: more pertinently they ſpeak, who derive it from עונה *Gnona*, ſignifying *Time*. But of all I approve thoſe who derive it[c] from ענן *Gnanan*, *A cloud*, as if the originall ſignified properly a *Planetary*, or *Star-gazer*. Hereby he is diſtinguiſhed from the ſecond ſort of unlawfull *Diviners*, for he alſo was an obſerver of times; *the firſt* drawing his concluſions from the *colour or motion of the clouds*: the *ſecond*, from his own *ſuperſtitious obſervation of good and evil events, happening upon ſuch and ſuch dayes, ſuch and ſuch times*, the *firſt* ſeemeth to have drawn his concluſions *à priori*, from the *clouds* or *Planets, cauſing good and bad events*: the *ſecond à poſteriori, from the events themſelves, happening upon ſuch and ſuch times*. This *Planetary*, when he obſerved the *clouds*, ſeemeth to have ſtood with *his face Eaſtward*; his *back Weſtward, his right hand towards the South, and his left hand towards the North*: except it was from this poſture of the *Star-gazers body* in time of obſerving, I find no reaſon why the *Hebrews* ſhould term the *Eaſtern part* of the world קדם *Kadim* (i.) *the former part of the world*: the *Weſtern part* אחור (i.) The *back part*; the *South part* ימין *Jamin* (i.) The *right hand*; The *North part* שמאל *Shemol*, (i.) The *left hand*: that the reaſon of theſe denominations is, becauſe *Adam* was created with his face toward the *Eaſt*, is as vain, as hard to prove.

2. The ſecond is מנחש *Menacheſch*, rendred an *Inchanter*; it importeth rather an *Augur*, or *Southſayer*. The originall ſignifieth ſuch a one *who out of his own*

experience

[b] *D. Kimchi in rad.*

[c] *Aben Ezra Levit.* 19. 26.

experience draweth obſervations, to foretel good or evil to come, as *Southſayers* doe by obſerving ſuch & ſuch events, by ſuch & ſuch flyings of Birds, ſcreechings, or kawings. The *Rabbins* ſpeak in this wiſe: [d] *He is Menachesch a Southſayer, who wil ſay, becauſe a morſel of Bread is fallen out of his mouth, or his ſtaffe out of his hand, or his ſonne called him back, or a Crow kawed unto him, or a Goat paſſed by him, or a Serpent was on his right hand, or a Fox on his left hand, therefore he will ſay, doe not this or that to day.* This word is uſed, *Geneſ.* 30. 27. I have *learned by experience*, ſaith *Laban*, that the *Lord* hath bleſſed me for thy ſake. Again, *Gen.* 44. 5. Is not this the Cup in which my *Lord* drinketh? and whereby indeed he *divineth?* That is, *proveth or maketh triall or experience what manner of men ye are*: the *Heathen* people were very ſuperſtitious in theſe obſervations: Some dayes were *Atri*, others *Albi*, ſome *unlucky*, others *lucky*; on ſome dayes they counted it unfortunate to begin battail, on ſome moneths unfortunate to marry.

Menſe malum Maio nubere vulgus ait.
Ovid. Faſt.

And as they were *ſuperſtitious in obſerving unlucky ſigns*, ſo likewiſe in the means uſed to *avert the evil* portended: the means were either *words* or *deeds*. [e] *Deeds*; thus if an unlucky bird, or ſuch like came in their way, *they would fling ſtones at it*: and of this ſort is the *ſcratching of a ſuſpected Witch*, which amongſt the ſimpler ſort of people is thought to be a means to cure *Witchcraft*. *By words*, they thought to elude the evil, ſignified by ſuch ſigns, when they ſay, εἰς κεφαλὴν σοί, *In caput tuum recidat hoc omen*; *This evil light on thine own head.*

The third is [illegible] *Mecaſcheph*, *A Witch*, properly a *Jugler*. The originall ſignifieth ſuch a kind of *Sorcerer*

who

[d] D. Kimchi in radic.

[e] *Plura iſtiuſmodi* [illegible] *vide apud Theophraſtum Character.* περὶ δεισιδαιμονίας.

who bewitcheth the ſenſes and mindes of men, by changing the forms of things, making them appear otherwiſe than indeed they are. The ſame word is applyed to the *Sorcerers in Egypt, who reſiſted Moſes, Exod.* 7. 11. Then *Pharaoh* alſo called *Mecaſchphim*, the *Sorcerers.* Now the *Magicians* in *Egypt*, they alſo did in like manner with their *Inchantments.* This latter part of the text explaineth what thoſe *Sorcerers* were. In that they are called *Magicians*, it implyeth their *learning*, that they were *wiſe men*, and *great Philoſophers*: the word *inchantments* declareth the *manner of the deluſion*, and it hath the ſignification of ſuch a *ſlight, whereby the eyes are deluded*, for להטים *Lahatim*, there tranſlated *inchantments*, importeth the *gliſtering flame of a fire, or ſword, wherewith the eyes of men are dazled.* The Greek verſion doth not unfitly term them φαρμακοὺς, *Unguentarios, Seplaſiarios, Compounders of Medicines*, or if you pleaſe, [f] *complexion-makers, ſuch artiſans who mask men and womens faces with paintings and falſe complexions.* Hence it is that the *Apoſtle* compareth ſuch *falſe teachers, who under a form and ſhew of godlineſſe*, lead captive ſilly women, to the *Egyptian Sorcerers, Jannes and Jambres, who reſiſted Moſes, 2 Tim.* 3. 8. Theſe two were of chief note. In the [g] *Talmud* they are called *Johanne* and *Mamre*; by [h] *Numenius, a Pythagorean, Jannes* and *Mambres*; by *Pliny, Jamnes* and *Jotape.*

The fourth is חובר *Chober, a Charmer*: The *Hebrew* word ſignifieth *conjoyning* or *conſociating*; either from the *league* and *fellowſhip* which ſuch perſons have with the Devil, or as *Bodine* thinketh, [k] *becauſe ſuch kinde of Witches have frequent meetings, in which they dance and make merry together. Onkelos* tranſlateth ſuch a charmer רטן *Raten, a mutterer*, intimating the manner of theſe Witcheries, to be by the *muttering*, or ſoft ſpeaking of ſome ſpell or charm. The diſcription of a *charmer* is thus delivered : [l] *He is a charmer who ſpeaketh words of a ſtrange language, and without ſenſe, and he in his fooliſhneſſe thinketh that theſe words are profitable : that if one ſay ſo, or ſo, unto a Serpent or Scorpion, it cannot hurt a man and he that ſaith ſo or ſo unto a man he cannot be hurt, &c. He that whiſpereth over a wound, or readeth a verſe out of the Bible, likewiſe he that readeth over an Infant, that it may not be frighted, or that layeth the Book of the Law, or the Philacteries upon a childe that it may ſleep. ſuch are not only among Inchanters, or Charmers, but of thoſe that generally deny the Law of God, becauſe they make the words of the Scripture medicine for the body, whereas they are not, but medicine for the ſoul. As it is written, Prov. 3.22. They ſhall be life unto thy ſoul.* Of this ſort was that, whereof [m] *Bodinus* ſpeaketh. *That a childe by ſaying a certain verſe out of the Pſalms, hindred a woman that ſhe could not make her butter; by reciting the ſame verſe backward, he made her butter come preſently.*

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[f] φαρμακοὺς [illegible] *Suidas*

[g] *Talmud. tract. Menachoth c.* 9.

[h] *Origen contra Celſum l.* 4.

[i] *Plin. Nat. hiſt. l.* 30. *c.* 1.

[k] *Bodin. Mag. daemon. l.* 1. *c.* 6

The fifth, שאל אוב *Schoel Ob, a conſulter with Ob*, or *with familiar ſpirits. Ob* ſignifieth properly a *Bottle*, and is applyed in divers places of Scripture to *Magitians*, becauſe they being poſſeſſed with an evil ſpirit, ſpeak with a ſoft and hollow voice, *as out of a bottle.* The *Greek* calleth them Ἐγγαστριμύθους,[n] *Ventriloquos, ſuch whoſe voice ſeemeth to proceed out of their belly.* Such a *Diviner* was the Damoſell, *Act.* 16.16. in [o] Saint *Auguſtines* judgement, and is probably thought ſo by moſt Expoſitors, who are of opinion, that the *ſpirit of Python*, with which this Damoſell was poſſeſſed, is the ſame which the *ſpirit of Ob* was amongſt the *Hebrews*. Hence the *Witch of Endor*, whom *Saul* requeſted to raiſe up *Samuel*, is ſaid in *Hebrew* to have conſulted

[l] Maimon: c.3. Idolol. c. 11. ſect. 10.11.

[m] Bodin. Mag. daemon. l. 2. c. 1.

[n] Chryſoſtom. 1 Cor. 12. Tertul. adv. Marcion. l. 4. c. 25.

[o] Auguſt. 2. de doctr. Chriſt. c. 23.

ſulted with *Ob*; but among the *Latine* Expoſitors, ſhe is commonly tranſlated *Pythoniſſa*; *one poſſeſſed with the ſpirit of Python.*

The ſixth is ידעני *Iiddegnoni*, *A Wizard*; in the *Greek*, he is tranſlated ſometimes γνώστης, *a cunning-man*, In both languages he had his name from *knowledge*, which either the *Wizard* profeſſed himſelf to have, or the common people thought him to have. The *Rabbies* ſay, he was called in *Hebrew from a certain beaſt named by them* [p] *Jadua, in ſhape reſembling a man, becauſe theſe Wizards when they did utter their propheſies held a bone of this beaſt between their teeth.* This happly might be ſome *diabolicall Sacrament or Ceremony*, uſed for the confirmation of the league between *Satan* and the *Wizard*. [q] *Prophane* hiſtory mentioneth divinations of the like kind, as that *Magicians* were wont to eat the principall parts and members of ſuch beaſts, which they deemed *propheticall*, thinking thereby, that by a kinde of μετεμψύχωσις, the ſoul of ſuch beaſts would be conveyed into their bodies, whereby they might be enabled for prophecie.

The ſeventh is דורש אל המתים *Doreſch el hammethim*, the *Greek* anſwereth word for word, Ἐπερωτῶν τοὺς νεκρούς, *An inquirer of the dead*, a *Nicromancer*. Such diviners conſulted with *Satan in the ſhape of a dead man.* A memorable example we finde recorded, 1 *Sam.* 29. There *King Saul* about to warre with the *Philiſtines*, (*God* denying to anſwer him either by *dreams*, or by *Urim*, or by *Prophets*) upon the fame of the *Witch of Endor*, he repaired to her, demanding that *Samuel might be raiſed up from the dead*, to tell him the iſſue of the warre. Now that this was not in truth, *Samuel*, is eaſily evinced, both by teſtimonies of the learned, and reaſons. *Firſt*, it is improbable, that *God* who had denyed to anſwer him by any *ordinary means*, ſhould now deign him an anſwer ſo *extraordinary*. *Secondly*, no Witch or Devill can diſturb the bodies or ſouls of ſuch as die in the *Lord*, becauſe they reſt from their labours, *Rev.*14. 14. *Thirdly*, if it had been *Samuel*, he would doubtleſſe have reproved *Saul for conſulting with Witches*.

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[p] P. Fag. Levit. 19. Verum Chaldaeus etiam hanc vocat [illegible]. Vid. Bodin. Mag. daemon. l. 1. c. 6. p. 89.

[q] Peucer. de Mag. pag. 57.

The eigth is שואל מקלו *Scoel maklo, a Conſulter with his Staffe, Hoſ.*4.12. *Jerome* ſaith the manner of this divination was thus : *That if the doubt were betwe.n two or three Cities, which firſt ſhould be aſſaulted ; to determine this, they wrote the names of the Cities upon certain ſtaves or arrowes, which being ſhaked in a quiver together, the firſt that was pulled out determined the Citie.* [r] Others deliver the manner of this conſultation to have been thus : *The Conſulter meaſured his Staffe by ſpans, or by the length of his finger, ſaying, as he meaſured, I will goe, I will not goe, I will doe ſuch a thing, I will not doe it, and as the laſt ſpan fell out, ſo he determined* : This was termed by the Heathens ῥαβδομαντεία or βελομαντεία, *divination by rods or arrows.*

The ninth was ראה בכבד *Roe baccabed, a Diviner by intralls, Ezek.* 21 21. *Nebuchadnezar* being to make warre both with the *Jews* and the *Ammonites*, and doubting in the way againſt whether of theſe he ſhould make his firſt onſet ; *Firſt*, he conſulted with his *arrows* and *ſtaves*, of which hath been ſpoken immediately before ; *Secondly*, he conſulted with the *intrals of beaſts*. This practice was generally received among the *Heathens*, and becauſe the *liver* was the principall member obſerved, it was called ἡπατοσκοπία *Conſultation with the liver.* Three things were obſerved in this kinde of Divination. *Firſt*, the *colour*

of

[r] *Vid. Druſ. in Deut. pag.* 592.

of the intrals, whether they were all well *coloured*. *Secondly*, their *place*, whether none were *diſplaced*. *Thirdly*, the *number*, whether none were *wanting*; among thoſe that were wanting, the want of the liver or the heart chiefly preſaged ill. That day when *Julius Cæſar* was ſlain, it is ſtoried, that in two fat Oxen then ſacrificed, the heart was wanting in them both.

THE

monies of the learned, and reaſons. *Firſt*, it is improbable, that *God* who had denyed to anſwer him by any *ordinary means*, ſhould now deign him an anſwer ſo *extraordinary*. *Secondly*, no Witch or Devill can diſturb the bodies or ſouls of ſuch as die in the *Lord*, becauſe they reſt from their labours, *Rev.* 14. 14. *Thirdly*, if it had been *Samuel*, he would doubtleſſe have reproved *Saul for conſulting with Witches*.

The eigth is שאל מקלו *Scoel maklo, a Conſulter with his Staffe, Hoſ.* 4.12. *Jerome* ſaith the manner of this divination was thus : *That if the doubt were between two or three Cities, which first ſhould be aſſaulted; to determine this, they wrote the names of the Cities upon certain ſtaves or arrowes, which being ſhaked in a quiver together, the firſt that was pulled out determined the Citie.* [r] Others deliver the manner of this conſultation to have been thus : *The Conſulter meaſured his Staffe by ſpans, or by the lenghth of his finger, ſaying, as he meaſured, I will goe, I will not goe, I will doe ſuch a thing, I will not doe it, and as the laſt ſpan fell out, ſo he determined* : This was termed by the Heathens ῥαβδομαντία or βελομαντία, *divination by rods or arrows*.

The ninth was ראה בכבד *Roe baccabed, a Diviner by intralls, Ezek.* 21 21. *Nebuchadnezar* being to make warre both with the *Jews* and the *Ammonites*, and doubting in the way againſt whether of theſe he ſhould make his firſt onſet; *Firſt*, he conſulted with his *arrows* and *ſtaves*, of which hath been ſpoken immediately before; *Secondly*, he conſulted with the *intrals of beaſts*. This practice was generally received among the *Heathens*, and becauſe the *liver* was the principall member obſerved, it was called ἡπατοσκοπία *Conſultation with the liver.* Three things were obſerved in this kinde of Divination. *Firſt*, the *colour*

of

[r] *Vid. Druſ. in Deut pag.* 592.

of the intrals, whether they were all well *coloured*. *Secondly*, their *place*, whether none were *diſplaced*. *Thirdly*, the *number*, whether none were *wanting*; among thoſe that were wanting, the want of the liver or the heart chiefly preſaged ill. That day when *Julius Cæſar* was ſlain, it is ſtoried, that in two fat Oxen then ſacrificed, the heart was wanting in them both.

THE

THE
FIFTH BOOK.
Of their Conſiſtories.

Chap. I.

Their Courts of Judgement, eſpecially their Eccleſiaſtical Conſiſtory.

THERE were in *Iſrael* diſtinct *Courts*, conſiſting of diſtinct *perſons*, the one principally for *Church buſineſſes*, the other for *affairs in the Common wealth*, the one an[a] *Eccleſiaſtical Conſiſtory*, the other a *civil judicatorie*: Of theſe and their ſeverall cenſures, and puniſhments, it remaineth now to be ſpoken.

[a] *Junius Analyt. Expoſ. Deut.* 17

Theſe different Conſiſtories or *Courts* of Juſtice, we finde firſt diſtinguiſht, *Deut.* 17.12. *He which will not hearken unto the Prieſt, or unto the Judge.* Where the people of *Iſrael* are directed in what caſes, and to what perſons they ſhould make their appeals from from inferior *Courts*; namely, to the *Prieſt in matters ſpirituall or ceremoniall*; and to the *Judg in matters ci-*

vil or criminal. Theſe two *Courts* are more plainly diſtinguiſhed, 2 *Chron.* 19. where *Jehoſaphat* reforming many abuſes in *Church* and *Common-wealth*, firſt appointed thorowout all the fenced cities of *Judah*, *ſecular Judges* to determine criminal cauſes, *verſ.* 5. And at *Jeruſalem* he appointed a *ſpiritual Court*, conſiſting of *Levites*, *Prieſts*, *and the chief Fathers of Iſrael*, *verſ.* 8. And in cauſes ſpiritual for the *Lord*, *Amariah* the *high Prieſt* was chief: in cauſes criminal for the *King*, *Zebediah* was chief, *verſ.* 11. Likewiſe the *Prophet Jeremiah* is condemned to die, by the *Conſiſtory of Prieſts*, *Jer* 26.8: But by the *Conſiſtory of Princes or ſecular Judges*, *ſitting in the gate*, he was abſolved and diſcharged, *verſ.* 16. yea, although the tyranny of *Antiochus*, and the troubleſome times enſuing had bred ſuch a confuſion in matters of government among the *Jews*, that an evident diſtinction can hardly be found in the *New Teſtament*: yet ſome footſteps and imperfect tokens of both Courts, are there obſervable, principally *Math.* 21.23 *It. Matth.* 26.3. The *chief Prieſts*, and the *Elders* of the people, are named as two *diſtinct Conſiſtories*: & each Conſiſtory ſeemeth to be differenced by its proper name; the *ſecular Conſiſtory* termed συνέδριον, *A Councel*: the *ſpiritual* termed συναγωγὴ *A Synagogue*. *They wil deliver you up to their Councels*, *& they wil ſcourge you in their Synagogues*, *Matth.* 10.17. Hence that great aſſembly of *Prophets*, & holy men, called together by *Eſra*, for the reformation of the *Church*, after their return from *Babylon*, is called *Synagoga magna*, *Their great Synagogue*.

The office of the *Eccleſiaſtical Court* was, to put a difference between things *holy and unholy*, and between *clean and unclean*, *Levit.* 10.10. and to *determine appeals in controverſies of difficulty*. It was a *repreſenta-*

tive Church. Hence is that, *Dic Eccleſiæ*, *Matth.* 18. 16. *Tell the Church*, becauſe unto them belonged the *power of Excommunication*, the ſeverall ſorts of which cenſure follow in the next Chapter.

Only here take notice, that as in the *Civil Conſiſtories*, conſiſting of *ſeventy Judges*, which was the ſupreme Court, there were two ſate as chief, namely, one whom they termed *Naſi*, the *Lord chief Juſtice*; and the other, whom they termed *Ab beth din*, the *Father of the Senate*: ſo in the *Eccleſiaſtical Conſiſtory*, the *high-Prieſt* and *his Sagan*, or *ſecond high-Prieſt*, ſate chief there, 2 *King.* 23 4. [b] That the *high-Prieſt* ſate in the *Sanhedrim* neceſſarily is an errour, for he was not elected into that company, except he were a man of extraordinary wiſdome. Again, note that ſometimes both *Conſiſtories* aſſembled together, as often as the matters to be determined were partly *Ceremonial*, partly *Civil*, partly belonging to the *Church*, partly to the *Commonwealth*; which being not noted cauſeth the *Courts* not to be diſtinguiſhed by many Expoſitors. This meeting and joyning of both *Conſiſtories*, often appeareth in the *Goſpel*. The *chief Prieſts* and *Elders* meet together.

[b] Moſes Kotſenſ. in Sanhedrim.

Chap. II.

Of their Excommunication.

THey had three *degrees of Excommunication*. The firſt was called in the *N. T.* *a caſting out of the Synagogue*, *Joh.* 9 22. by the *Jews*, [a] *Niddui* (i.) *a ſeparation* or *putting away*. [b] It ſignifieth *a ſeparation from all com-*

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[a] נדוי Significat hæc vox Separationem, Elongationem. Deducitur à verbo נדה Separavit. Hinc etiam proſcriptus, profligatus, aut ſeparatus quiſpiam dicitur מנודה

[b] Buxtorf. ex Rabbinis Epiſtol. Hebr. pag. 53.

merce or ſociety with any man or woman for the diſtance of *four cubits*; alſo *from eating or drinking with any; from the uſe of the marriage bed; from ſhaving, waſhing, or the like*, according to the pleaſure of the *Judge*, and the quality of the offence: It was of force *thirty dates*, yet ſo that they might be ſhortned upon repentance. He that was thus *excommunicated* had power to *be preſent at divine ſervice, to teach others, and learn of others, and was hired himſelf*, but alwayes on condition of the foreſaid *Separation*. If he remained impenitent, according to the pleaſure of the *Judge*, his puniſhment was increaſed, either to the doubling or the tripling of the time, or to the extending of it to their lives end; his male children were not *circumciſed*; if he died without repentance, then by the ſentence of the *Judg a ſtone* was caſt upon his *coffin* or bier, to ſhew that he was worthy to be *ſtoned*. They mourned not for ſuch a one with ſolemn lamentation, they followed him not unto the grave, nor buried him with common buriall.

The ſecond was called in the *N.T. a giving one over to Satan*, 1 *Cor.* 5.5. by the *Jews* חרם *cherem*. For the better underſtanding of this word we muſt know, that it is not uſed in this ſenſe in the *Old Teſt.* there we ſhall finde it applyed unto *perſons*, or to *things*; if to *perſons*, then it ſignifieth *a devoting of them to God by their death*, *Levit* 27.29. if to *things* then it ſignifieth *a devoting of them unto God*, by ſeparating them from ordinarie uſe: hence it is that *Achan* is puniſht for ſtealing the *devoted* thing, *Joſh*. 7. [c] *Perſons* thus *devoted* were termed by the *Greeks* ἀναθέματα, and *devoted things* ἀναθήματα. Notwithſtanding in the *Apoſtles* time both *Cherem* and ἀνάθεμα, ſignified *a ſecond degree of Excommunication*, differing from the former; *Firſt* because

[c] *Budæus* ἀναθέματα *dici tradit, homines ſacros (i.) quorum capita inferis dicata ſunt & devota:* ἀναθήματα *vero donaria diis conſecrata.*

becauſe it was not done in a *private Court*, but publiſhed in the audience of the *whole Church*. *Secondly*, maledictions and curſes were added out of the Law of *Moſes*. At the publiſhing hereof candles were lighted, and when the curſes were ended, they put out the candles, in token that the excommunicate perſon was *deprived the light of Heaven*. This kinde of *excommunication* was exerciſed againſt the *inceſtuous perſon*, 1 *Cor*.5.5. And againſt *Hymenæus*, and *Alexander*, 1 *Tim*.20.25.

The third was called in the *New Teſtament* by the *Syriak* name *Maranatha*, 1 *Cor*. 16. that is, *the Lord commeth*. *Maran* ſignifieth *the Lord*, and *Atha commeth*; and this, they ſay, was inſtituted by *Enoch*, *Jud*.14. The *Jews* called it *Schammatha*, the Etymology of which word I finde to be twofold. Some ſay it ſoundeth as much as *Maran-atha*, *the Lord commeth*, [d] *Schem* ſignifying the *Lord*, and *Atha cometh*: [e] others ſay it ſoundeth *there is death*; *Scham* ſignifying *there*, and *Mitha death*. Hence we may render it an *excommunication to death*. [f] And this is thought to be the reaſon of that phraſe, 1 *John*.5.16. *There is a ſin unto death*, (*i.*) which deſerveth *excommunication to death*. [g] *R. Gerſom* forbade the breaking open of letters, under the penalty of all three ſorts of *excommunication*. And this was termed *Excommunicatio in ſecreto nominis tetragrammati*: ſee the form hereof in the *Chapter of the Sadduces*.

In the *Greek Church* there were [h] *four degrees of this cenſure*. 1. Σύστασις. Thoſe were cenſured with *this degree*, who were only *barred the Lords Table*: as for entrance into the *Church*, hearing the Word, praying with the Congregations, they enjoyed equall libertie with *other Chriſtians*, they might ſtand by and behold

[d] שם *Dominus*. אתא *venit*.

[e] *Elias Thisbites in radice*. שמתא.

[f] *Bertram de Politia Judaic. cap.2. pag.21.*

[g] *Buxtorf. Epiſt. Hebr. p.59. in dorſo Epiſtolæ ſubjici ſolebat hæc abbreviatura* פח אגור בחרגי *i. prohibitum eſt anathema R. Gerſom luminis captivitatis* (*ſcil. reſignare has literas.*)

[h] *Vid. Juſtelli notas in codicem canonum Eccleſ. univerſ. ad canon. 25. Bellar. de pœnit. lib. 1. c.21 & Caſaub. Exercit. p. 552. obſervant quintum gradum, quem ille* μέσκυσιν, *alter* μέθεξιν *appellat.*

behold others receive the *Sacrament*, but themſelves did not partake thereof, whence they were called *Stantes*. 2 ὑπόπτωσις, concerning this cenſure, all that I read of it is thus; That he that is *thus cenſured*, hath admittance into the *Church*, [i] but his place muſt be *behinde the Pulpit*, and he muſt depart with the *Catechumeni*, that is, ſuch *Pagans* who were gained to the *Chriſtian* faith, but not fully admitted into the *Church*, becauſe they wanted Baptiſme; and therefore that they might not pray promiſcuouſly with other *Chriſtians*, there was a place behinde the *Quire of the Church*, in manner of Cloyſters, allotted to them, and was from them called [k] *Catechumenium*: This I take to be the place for this *ſecond degree of Excommunication*, ſo that the force of this cenſure I think to conſiſt in theſe three things. Firſt, they were *barred the Lords Table*. Secondly, they might *not ſtand by at the adminiſtration of the Lords Supper*, (which was allowed in the firſt degree) and this appeareth clearly, becauſe the *Catechumeni departed alwayes at the celebration of the Communion*; for to them principally it was ſaid, *Ite miſſa eſt*. Thirdly, though they might ὑποπίπτειν, *fall down on their knees and pray*, and were thence called *Succumbentes*, yet this they might not doe in the Congregation, but only in that place *behinde the Quire or Pulpit*, which was allotted to the *Catechumeni*, and in this alſo this *ſecond degree* differeth from the *firſt*. The third ſort of cenſure was ἀκρόασις, the party *thus cenſured* was permitted to come no further than the *Church porch*, where it was lawfull for him to hear the Scriptures read, but not to joyn in prayer, nor to approach the *Lords Table* whence ſuch were termed *Audientes*. The fourth and laſt ſort was πρόσκλαυσις; perſons under *this cenſure* ſtood

[i] Chr. Juſtel. loco citato.

[k] Hoſpi. de Templis, pag. 88.

quite without the *Church*, requeſting thoſe that entred in, with teares and weeping, to petition the *Lord* for mercy toward them, whence they were called *Plorantes*.

Seeing it is commonly thought, that *Cain* was cenſured by the *firſt degree of Excommunication* called *Niddui*, and that the laſt called *Schammatha*, was of *Enochs conſtitution*; both theſe being of ſuch antiquity, I dare not ſay, that the *three degrees of Excommunication* were borrowed from the *three ſorts of uncleanneſſe*, which excluded people out of the *three*[1] *camps*; though there was an obſervable proportion between them. *Niddui* may be paralleld with the excluſion out of the *camp of God alone*, which befell thoſe that were defiled by touch of the dead: *Cherem* may be compared to the excluſion out of the *camp of God, and the camp of Levi*, which befell thoſe that were defiled of an iſſue. *Schammatha* may be compared with the excluſion out of *all three camps*, *the camp of God, the camp of Levi, and the camp of Iſrael*; this befell thoſe that were defiled of leproſie, and from the *Jews* it is probable that the *Greek* and *Latine Churches* borrowed their *degrees of Excommunication*.

CHAP. III.

Their civill Conſiſtories, what perſons were neceſſarily preſent in them.

IN many things, men might be ſinfull in reſpect of *Gods Law*, though not liable to puniſhment, in reſpect of *mans*; *Thou ſhalt not avenge, nor be mindfull of wrong. Levit.* 19. 18. which the *Hebrews* explane thus, *to avenge*, is to deny a good turne to one who formerly denyed him. To *be mindfull of a wrong*, is

[1] De quibus P. Fagius in Num. 5.2.

to doe a good turn to one who formerly would not doe ſo much for him, but at the doing thereof, to upbraid the other of his unkindneſſe. They illuſtrate it thus: when *Ruben* ſaith to *Simeon*, Lend me thy hatchet; he anſwereth, I will not lend him: Afterward *Simeon* hath need to borrow an hatchet of *Ruben*, and ſaith unto him, Lend me thy hatchet; *Simeon* ſaith unto him, I will not lend him, thou wouldſt not lend me thine: this is, נקימה *Neklma, Avengement.* Now when *Ruben* ſaith to *Simeon*, Lend me thy hatchet; he anſwereth, I will not lend him; afterward *Simeon* borroweth an hatchet of *Ruben*, *Ruben* ſaith, Lo I will lend it thee, I will not deal with thee, as thou dealteſt with me, this is נטירה *Netira, Mindefulneſſe:* both theſe were ſinfull, but not liable to mans judgement.

In all *civil Courts*, five ſorts of perſons were alwaies preſent. 1. *Judges.* 2. *Officers.* 3. *Pleaders.* 4. *Notaries.* 5. *Witneſſes.* In the *ſupreme Court* there was one that was chief over all the other *Judges*, they called him in *Hebrew Naſi*; in *Greek*, ἄρχοντα, *The Prince.* His leave was craved for the trial of actions: The *Witneſſes* were at leaſt two, *Deut.* 19.15. If they were falſ, they puniſht them with a *Talio*, the ſame puniſhment which he intended againſt his brother, *Deut.* 19.19. The *Notaries* were two,[a] one ſtood on the *right hand to write the ſentence of abſolution*, and what was ſpoken in defence of the party, the other ſtood on the *left hand, to write the ſentence of condemnation*, and the objections againſt the party. [b] *Druſius* thinks that *Chriſt* ſpeaking of the laſt judgement, had reference to this; *He ſhal ſet the ſheep on the right hand, and on the left the goats, Matth.* 25.23. The *Officers* were in manner *of Sheriffs*, they were preſent to execute what the *Judges* determined;

[a] *Moſes Kotſenſ. in Sanhedrim.*

[b] *Druſ. præterit. Matth.* 5.

whence they carried up and down their * *ſtaves* and *whips*, as the *Conſuls* at *Rome* had *rods* and *axes* carried before them, for the readier execution of juſtice. In *Hebrew* they are called שטרים *Schoterim*, by the Septuagint ſometimes γραμματεῖς in our *Engliſh* tranſlation commonly *Officers*, and by Saint *Luke* πράκτορες, for doubtleſſe there is alluſion unto them, *Luk.* 12. 58. When thou goeſt with thine adverſary (ἀντιδίκου) to the *Magiſtrate* as thou art in the way, give diligence that thou mayeſt be delivered from him, leſt he hale thee to the *Judge*, & the *Judge* deliver thee to the *Officer*, *&c.* The *Pleader* was called בעל ריב *Baal rib*, he ſtood on the *right hand* of the party cited into the *Court*, whether he pleaded for, or againſt him. The *Lord* ſhall ſtand on the right hand of the poor, to ſave him from thoſe that judge his ſoul, *Pſalm* 119. 31. that is, the *Lord ſhal plead his cauſe.* And *Satan* ſtood at the *right hand* of *Joſhua*, *Zach.* 3. 1. that is, *to accuſe him*, *or plead againſt him.* When Saint *John* ſpeaketh, *If any man ſin, we have an Advocate*, 2 *Joh.* 2. 1. he alludeth unto this *Baal rib*, or *Pleader*, The *Judges*, they examined and determined matters, and after examination, ſentence was pronounced by the *Judge* in this manner; *Tu N. juſtus*, *Tu N. reus. Thou Simeon art juſt*, *Thou Ruben art guilty* : at the pronunciation of which, the guilty perſon was draged to the place of execution : *When he ſhal be judged, let him be condemned*, *Pſalm* 109. 7. the *Hebrew* is, *Let him goe out wicked.*

The manner of ſentencing perſons, varied in moſt countries. The *Jews* by a ſimple pronunciation of ſentence, both abſolved men, and condemned them. The [c] *Romans* gave ſentence by caſting in tables, into a certain box or urne prepared for the purpoſe : If they abſolved any, they wrote the letter *A*, in the table, it being

* *Moſes Kotzen. in Sanhedrim.*

[c] *Roſin Antiq. Rom. l.* 9. *c.* 24.

ing the firſt letter of *Abſolvo*: if they would condemn any, they caſt in a table with C, written in it, which is the firſt of *Condemno*: If the matter were hard to determine they would caſt in other tables with *N. L.* ſignifying *Non liquet.* The [d] *Grecians* in like manner uſed three letters, Θ was a token of *condemnation*, which occaſioned that of *Perſius.*

Et potis es nigrum, vitio præfigere theta.

T was a token of *Abſolution*; Λ of *Ampliation*. Others ſignified *condemnation*, by giving a *black ſtone*; and *abſolution*, by giving a *white ſtone*.

Mos erat antiquis, niveis atriſque lapillis,
His damnare reos, illis abſolvere culpa.
Ovid. Metamor. 15.

To this there ſeemeth to be alluſion, *Revel.* 2. 17. To him who *overcommeth*, I will give a *white ſtone*, that is, I will *abſolve* and *acquit* him in the day of judgment.

Note theſe three phraſes, ἀναστῆναι εἰς κρίσιν, *To riſe up to judgement*; ἀνιστῆναι ἐν κρίσει, *To riſe up in judgement*; ἐξελθεῖν καταδεδικασμένος, *To depart guilty*. The *firſt*, is applyed *to the Judge* in the execution of juſtice. *When God roſe up to judg*, *Pſal.* 76. 10. That is, *to execute judgment.* The *ſecond*, is applyed *to the party prevailing in judgement*. *The men of Ninive ſhal riſe up in judgement with this generation*, *Matth.* 12. 41. That is, *ſhal be juſtified before this generation.* The *laſt*, is applyed *to the party condemned*, *Pſalm* 109. 7. *Let him depart guilty or wicked. The ungodly ſhal not ſtand in judgement*, *Pſalm* 1. The like phraſes were in uſe among the *Romans*, *Stare in Senatu*, *To prevaile in the Senate. Cauſa cadere, To be caſt in ones Suit.* But theſe phraſes among the *Romans*, I think to have been taken out of their Fence-Schoo's, where the ſet poſiture of the body, by which a man prepareth

[d] [illegible] Θ [illegible]

prepareth himſelf to fight, and grapple with his enemy, is termed *Status*, or *Gradus*, as *Cedere de ſtatu*, *To give back*, *Gradum*, *vel ſtatum ſervare*, *To keep ones ſtanding* : and from thence have thoſe elegancies been tranſlated into places of judgement.

Chap. IV.

The number of their civil Courts.

THeir civil Courts were two, סנהדרים גדולה *Sanhedrim gedola*, the *great Conſiſtory*, or *ſupreme Senate*, סנהדרים קטנה *Sanehedrim Ketanna*, the *leſſer and inferior Court*. Thus I find them divided generally by the *Rabbines*, and although the latter was ſubdivided as will after appear ; yet in old time, there were only two firſt branches, which diviſion our *Saviour Chriſt* ſeemeth to have followed, calling the leſſer Court *κρίσιν*, by the name of *Judgement* : the greater *συνέδριον*, by the name of a *Councell*. Whoſoever is angry with his brother unadviſedly, ſhal be culpable of *Judgement*. Whoſoever ſaith unto his brother *Raca*, ſhal be worthy to be puniſhed by the *Councell* : whoſoever ſhal ſay *fool*, ſhal be worthy to be puniſhed with the *fire of Gehenna*, *Matth.* 5. In which words, as there is a *gradation of ſinne*, 1 *Anger*. a paſſion of the mind. 2. *Raca*,[e] ſcornfull or ſlighting ſpeech, as *Tut*, *Tuſh*, *&c.* 3. *Fool*, reproachfull and opprobrious names : So likewiſe there is a *gradation of puniſhment*. 1. *Judgement*, a leſſer Court. 2. *Councell*, the greater Court. 3. The *fire of Gehenna* : Now *Gehenna* was a valley, terrible for two ſorts of fires in it ; *Firſt*, for that wherein men burnt their children unto *Moloch*. [f] *Secondly*, for another fire there continually burning, to conſume the dead

[e] *Raca non grandis alicujus eſt ſermo convicii ſed magis è contemptu natum eſt, & neglectu dicentis, Chryſoſt. homil. 16. in Mat.*

[f] *David Kimchi Pſal 27. 13.*

dead carcaſſes and filth of *Jeruſalem*; partly for the terribleneſs of the firſt, and partly for the contemptibleneſſe of the place by reaſon of the ſecond fire, it was a *type of hell fire it ſelf*. We may reſolve that text thus, *Anger* deſerved the puniſhments of the *leſſer court*, *Raca* the puniſhments of the *greater*, and *Fool* deſerved puniſhments beyond all courts, even the *fire of Gehenna*.

The *greater Court* by way of excellency, was called the *Sanhedrim*, which word came from the *Greek* συνέδριον, *a place of judgement*: It was alſo called בית דין *Beth din*, *a houſe of judgment*. It was diſtinguiſhed from the other *Courts* *firſt*, in reſpect of the *number* of the *Judges* which were [g] *ſeventie one*, according to the command of *God* to *Moſes* at their firſt inſtitution, *Numb.* 11.16. Gather unto me *ſeventie men* of the *Elders* of *Iſrael*, whom thou knoweſt that they are the *Elders* of the people, and governors over them, and bring them unto the tabernacle of the congregation, & let them ſtand there *with thee*. From the latter words of this Text it is obſerved, that there were *ſeventie* beſides *Moſes*, and therefore after his deceaſe they alwayes choſe one *chief-Judge* in his room, not reckoning him among the *ſeventy*, they called him *Naſi*, the *Prince* or *chief over the ſeventy*. Theſe *ſeventy* are [h] thought to be choſen *ſix* out of every *Tribe*, ſave the *Tribe of Levi*, out of wch only *four* were choſen. * Others think the manner of their choyce was thus; Six of every Tribe had their names written in little ſcrols of paper in ſeventy of theſe ſcrols was written זקן *Zaken*, *Senex*, *an Elder*, in the two other חלק *Chelek*, *Pars*, a *part*; theſe ſcrols they put in a pitcher or urn, & thoſe that pluckt out a ſcrol wherein *Elder* was written, were counted amongſt the number of the *Judges*: thoſe that pluckt out

[g] *Moſes Kotſens. fol.* 186. *col.* 2.

[h] *Franc. Junius Analyt. expo. Numb.* 11.

* *Solom. Iarchi.*

out the other ſcrols, in which a *Part* was written, they were rejected, *Numb.* 11.26. The Senior of the *ſeventy* was called אב בית דין *Abbeth din*, the *father of the judgement Hall.* The [i] whole ſeat or *bench of Judges* ſate in manner of an half circle, the *Naſi* ſitting in the middeſt above the reſt, the *others* ſitting round about beneath, in ſuch manner that the *Father of the judgement Hall* ſate next to the *Naſi* on the right hand. The *leſſer Conſiſtory* was ſubdivided into two ſorts, one conſiſted of *twenty three Aldermen*, and two ſuch *Conſiſtories* there were in *Jeruſalem*, the one at the *dore of the Court before the Temple*, the other at the *dore of the mountain of the Temple:* yea, in every citie throughout *Iſrael*, where there were ſixſcore houſholders, ſuch a Conſiſtorie was erected: the other ſort of *leſſer Courts* conſiſted only of a *Triumvirat, three Aldermen:* and this was erected in the leſſer cities, which had not the number of ſixſcore houſholders.

Numb 11.26.

[i] Moſes Kotſenſ. fol.186.col.2.

The [k] ſecond difference between the *greater Conſiſtorie* and the *leſſer*, was in reſpect of the *place*. The *ſeventy* ſate only at *Jeruſalem* within the *Court of the Temple* in a certain houſe called לשכת הגזית *Liſchath hagazith, The paved chamber*, becauſe of the curious cut ſtones wherewith it was *paved:* by the *Greeks* it was called λιθόστρωτον, *the pavement. Pilate* ſate down in the judgement ſeat, in a place called the *Pavement*, *Joh.* 19.13. The other *Conſiſtories* ſate in all the *gates of the cities.* Now becauſe the gates of the citie are the ſtrength thereof, and in their gates their Judges ſate; hence is that, *Mat.* 16.18. *The gates of hell* ſhall not overcome it, that is, neither the *ſtrength* nor *policie of Satan.*

[k] Moſes Kotſenſ. ibid.

Laſtly, they differed in reſpect of their *power and authoritie:* the *Conſiſtory of ſeventie* received [l] *appeals* from

[l] Deut. 17.8.

from the other *inferior Courts*, from that there was no appeal: again, the *Conſiſtorie of three* ſate not on life and death, but only on petty matters, as whipping, pecuniary controverſies, and ſuch like; the other of *twenty three* ſate on life and death, but with a reſtrained power, they had not authority to judg a *whole tribe, the high-Prieſt, falſe Prophets*, and other ſuch weighty matters: this belonged only to the *ſeventie in Jeruſalem:*[m] Hence is that, *O Jeruſalem, Jeruſalem, which killeſt the Prophets, Luke* 13. 34. The means how they tryed *a falſe Prophet* was thus, They obſerved the *judgements* which he threatned, and the *good* which he propheſied to a place, if the judgments took not effect, this did not argue him a *falſe Prophet*, becauſe *God* was mercifull, as in the caſe of *Ezekiah*, and the people might repent, as the *Ninivites* did; but if he propheſied *good*, and that came not to paſſe, they judged him a *falſe Prophet*. The ground of this tryal they make the words of *Jeremiah*, *The Prophet which propheſieth of peace, when the word of the Lord ſhall come to paſſe, then ſhall the Prophet be known, that the Lord hath ſent him, Jer.* 28 9.

The *Colledge* or Companie of theſe *ſeventie*, exerciſed judgement, not only under the *Kings* and *Judges*,[n] but their authority continued in times of vacancies, when there was neither *Judge* nor *King* to rule *Iſrael*, and it continued until [o] *Herod* put them down, and deſtroyed them, to ſecure himſelf of the Kingdome.

Here ſome may object, That there were no ſuch *Courts*, or their liberty much infringed in *Samuels* time: for he went from year to year in circuit to *Bethel*, and *Gilgal*, and *Mizpeh, and judged Iſrael in all thoſe places*, 1 *Sam*.7.16. To which I take it, we may ſay,

[m] *Cunæus de rep Hebr.* p. 109

[n] *Galat. in lib.* 4. *cap.* 5.

[o] *Joſeph. Antiq.* l. 14 c. 17.

that as the *Emperors* of *Rome* had power to ride Circuits, and keep Aſſiſes, which was done without any infringement of the liberties of their *Senate*: So the *Kings* and *Judges* in *Iſrael* had the like power, and yet the authority of their Courts ſtood firm. This kind of judging by keeping of Aſſiſes, the *Romans* termed *βουλῶ κυρίας*, the other *βουλαὶ ἐγκλήτων*.

Chap. V.

Properties required in Judges, and the manner of their election.

THe Law of *God* required theſe *properties* in *Judges*; 1 *Wiſdom*. 2. *Underſtanding*. 3. *Integrity*. 4. *Courage*, *Deut*. 1. 13. Others are reckoned, *Exod*. 18. 21. namely, 5. *The fear of God*. 6. *Love of truth*. 7. *Hating of covetouſneſs*: to theſe may be added the eigth, namely, *Having no reſpect of perſons*, *Deut*. 1. 17. Theſe two laſt eſpecially the *Heathens* required in their *Judges*: whence the [a] *Thebans* painted *Juſtice without hands, and without eyes*, to intimate that *Judges* ſhould receive no *gifts*, nor be ſwayed with *ſight of perſons*.

The [b] *Jews* added many more. 1. *That they ſhould be free from all blemiſh of body* 2. *That they ſhould be skilled in the ſeventy languages, to the intent they might not need an Interpreter in the hearing of Cauſes*. 3. *That they ſhould not be far ſtricken in years*; *which likewiſe was required by the Romans in their Judges, as appeareth by that common Adage, Sexagenarius de ponte*. 4. *That they ſhould be no Eunuches, becauſe ſuch commonly were cruel*. 5. *That they ſhould be Fathers of Children, which they thought was a ſpeciall motive to mercy*. 6. *That they ſhould be skilfull in Magick, without the knowledge of which they were not able to judge of Magicians*.

That

[a] *Plutarch. de Iſide.*

[b] *Moſes Kotſenſ. in Sanhedrin.*

That there might be a ſufficient ſupply of able men to ſucceed in the room of the *Judges* dying, there ſate [c] three benches of others beneath, whom they called [d] *Talmidi Chacamim, Scholars of the wiſe men*: out of theſe they made their election, and two of theſe alwaies accompanied the condemned perſon to the place of execution.

Their *Inauguration of Judges was twofold*. At firſt, by *impoſition of hands* upon the head of the party, after the example of *Moſes laying hands on Joſua*: this *impoſition of hands* was not held lawfull, [e] except it were in the preſence of *five* or *three Judges* at the leaſt. Afterwards it was by *ſaying a certain verſe*. [f] *Loe thou art aſſociated, and power is given thee to judge of penalties.* Hence is that ſaying of *Galatinus* out of the *Talmud*, *Inſtitutio Judicum aut manu fiebat, aut nomine tantum.*

Obſerve here, that *Samuc*, which I render *aſſociated*, doth not alwayes ſignifie a man licenſed to the diſcharge of ſome publique office by the *impoſition of hands*; for here it is applied to theſe, who were *not admitted by impoſition of hands*. Now the reaſon why theſe words *Semica*, and *Semicuth*, are generally by all Expoſitors, *Jews* and *Chriſtians*, tranſlated *the impoſition of hands*, is becauſe this ſolemn kind of licenſing termed *Semica* or *Semicuth*, was in old time uſed only towards two ſorts of men in their admiſſion, towards *Rabbies*, and towards *Judges*; which kind of permiſſion becauſe it was not performed towards either of them without this ceremony of *impoſing hands*; hence theſe two words have been tranſlated the *impoſition of hands* whereas properly they ſignifie nothing elſe but *an aſſociation, or approximation, or conjoyning of one into the ſame corporation or companie, of which he that doth aſſociate and give admiſſion, is a member.*

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[c] *Moſes Kotſen. ibid.*

[d] תלמידי חכמים *Diſcipuli ſapientum.*

[e] *Petr. Galatin. lib. 4. cap. 5.*

[f] הריאת סמוך ולך רשות לדון אפילו דיני קנסות *Maimon. in Sanhedr. c. 4.*

Chap. VI.

Ceremonies common in all capitall judgements.

IN their greater puniſhments which deprived of life, ſome *Ceremonies* were *common* to them all.

Firſt, the Judges were to uſe deliberation in all cauſes, but eſpeciall in matters capitall. There were four cauſes, ſaith[a] *Jonathan* in his *Targum*, that came before *Moſes* (he nameth none in particular, but what they were, we ſhall preſently learn out of other Records) *two* of theſe were *not weighty*: in theſe he *haſtned*; *two more materiall*, concerning life and death, in theſe he delayed. [b] *Caterum tam de his, quam de illis dicebat, non audivi*, *of both the lighter, and weightier cauſes, Moſes ſaid, I have not heard*, to wit, from the *Lord*: to ſhew that a deliberation and conſultation as it were with *God*, ought to be *in all judgements*, before ſentence be pronounced, theſe four cauſes are named in [c] *other Records*. The *two lighteſt are*, 1. *The matter of uncleanneſſe, debarring the people from the Paſſeover, Numb.*9.9. 2. *The caſe of Zelophehads daughters, Numb.*36.10. *The two weightier are*, 1. *The cauſe of the blaſphemer, Levit* 24.13. 2. *The caſe of him that gathered ſticks on the Sabbath, Numb.*15.35. In all theſe judgements there is, *The Lord ſpake unto Moſes.* And in the firſt, which was counted among the lighter cauſes (becauſe it was not on life and death) even there doth *Moſes* in a ſolemn manner beſpeak the people to ſtand ſtill, *Et ego audiam, And I will hear what the Lord will command.* Notwithſtanding *wilfull delayes in juſtice* maketh the *Judge unrighteous*. In that *unrighteous Judge*, from whom the Widdow wreſted ſentence

[a] *Targum Jonath* Num.9.8.

[b] ובקלילין ובחמירין אמר משה לא שמעית *Jonath.*

[c] *Targum Hieroſol.* Num.9.8.

ſentence by importunity, we read not of any other fault in him, but delay, *Luke* 18. 6.

Secondly, the party accuſed was placed on ſome *high place*, from whence he might be ſeen and heard of all the people: *Set Naboth in capite populi, on high among the people*, 1 *King*. 21. 9

Thirdly, the *Judges* and the *Witneſſes* did (when ſentence was pronounced) put their hands upon the condemned perſons head, and ſaid, *Sanguis tuus ſuper caput tuum, thy blood be upon thine own head*[d]: unto this the people had reference, ſaying, *His blood be upon us and our children*, *Mat*. 27. 25.

Fourthly, the place of execution was *without the gates*, the Malefactors were had thither by *two Executioners*, termed by the [e] *Rabbines* חזני הכנסת *chaZani hacceneſeth*, *Spectators of the Congregation*, which is a *periphraſis* of thoſe, whom St. *Mark* calleth σπεκουλάτωρας, *Mark* 6. 27. which word though it be uſed by the *Greeks* and [f] *Chaldee Paraphraſts*, yet it is a meer *Latine*, derived *à ſpeculando*, becauſe in *the Court* the *Executioners* were only *ſpectators*, to behold and attend what the *Judges* would command them.

Fifthly, when the Malefactor was led to execution, a[g] *publick Crier* went before, ſaying, *Such a one is going to be puniſhed with ſuch a death, becauſe he hath committed ſuch, or ſuch an offence, at ſuch a time, in ſuch a place, and theſe N. N. are Witneſſes thereof: If any therefore knoweth any thing which may doe him good, let him come and make it known.* For this purpoſe one was appointed to ſtand at the doore of the Conſiſtorie, with an handkerchief or linnen cloth in his hand, that if any perſon ſhould come for his defence, he at the doore ſwinged about his handkerchief, upon the ſight whereof, another ſtanding in ſome place a pretty diſtance off with an horſe, haſtned and called back the condemned perſon: yea, if the Malefactor had any further plea for his own purgation, he might come back four or five times, except he ſpake vainly; for the diſcerning whereof, two of thoſe, whom they termed *Schollars of the Wiſe men*, were ſent with him to obſerve his ſpeech on the way.

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[d] Druſ. præterit. Mat. 27.

[e] Moſes Kotſen. in Sanhedrin. It. Talmud. lib. Maccoth. cap. 3. in Miſchna.

[f] ספקלטור [illegible] Uziel. & Targum Hieroſolym. Gen. 37. 36.

[g] Moſes Kotſen. in loco ſuperius citato.

Sixthly, he was exhorted to *confeſſe*, that he might have his portion in the world to come: Thus *Joſhua* exhorted *Achan*, *Joſh*. 7. 19. *My ſon give, I pray thee, glory unto the Lord God of Iſrael, and make confeſſion unto him*: unto whom *Achan* anſwered, *verſe* 20. *Indeed I have ſinned againſt the Lord God of Iſrael, and thus have I done.*

Seventhly, in the time of execution, they gave the Malefactor [h] *Granum thuris in calice vini, a grain of frankincenſe in a cup of wine*: this they did give to cauſe a giddineſſe in the condemned perſons head, that thereby he might be leſſe ſenſible of the pain. Saint *Mark* calleth this cup ἐσμυρνισμένον οἶνον, *wine mingled with mirrhe*, *Mark* 15.23. This was done after the *manner of the Jews*, but the *Souldiers in mockery min*gled vinegar and gall with it, *Matth*. 27.34. So likewiſe they gave him a ſecond cup *in deriſion*, when they took a Spunge, and filled it with vineger, and put it on a reed, *Matth*. 27.48. Saint *Mark* in the firſt cup, mentioneth the cuſtome of the Jews, which in it ſelf had ſome ſhew of compaſſion; for the ground of this cuſtome was taken from that, *Prov*. 31. 6. *Give ſtrong drink unto him that is ready to periſh*. Saint *Matthew* mentioneth only their wicked mixture, contrary to the received cuſtome, [illegible] This [illegible] cup was uſed uſually even before execution, that the word [illegible], *a cup*, is

ſome-

[h] קורט לבונה בכוס של יין *Kurat lebona becos ſehaiherjn.* *Maimon. in Sanhedrim. c.* 13. 11. *Moſes Kotſenſ. in Sanhedrim.*

ſometimes in Scripture put for *death it ſelf*. *Father, if it may be, let this cup paſſe from me.*

Laſtly, [i] the *Tree* whereon a man was hanged, and the *Stone* wherewith he was ſtoned, and the *Sword* wherewith he was beheaded, and the *Napkin* wherewith he was ſtrangled, they were *all buried*, that there might be no evil memoriall of ſuch a one, to ſay, *This is the Tree, this is the Sword, this the Stone, this the Napkin, whereon, or wherewith ſuch a one was executed.*

CHAP. VII.

Their capitall Puniſhments.

THe *Jews* of old had only [a] *four ſorts of death* in uſe among them. 1. [b] *Lapidatio*, ſtoning. 2. [c] *Combuſtio*, burning. 3. *Decollatio*, beheading. 4. [d] *Suffocatio*, ſtrangling. Of theſe, *ſtoning was counted the moſt grievous, burning worſe than beheading, beheading worſe than ſtrangling, and ſtrangling was the eaſieſt of all.*

They have a [f] *rule*, that whereſoever the Scripture ſaith of an Offendor, *morte plectetur, he ſhall be puniſhed with death*, not expreſſing the kinde of death, there it ought to be interpreted of *ſtrangling*. For example, the Law ſaith of the Adulterer, *Lev.*20.10. *Morte plectetur, Let them be puniſhed with death*: becauſe the kinde of death is not here mentioned, they interpret it *ſtrangling*. The reaſon of this rule is, becauſe ſtrangling was the eaſieſt death of the four, and where the Law determineth not the puniſhment, there they ſay, *Ampliandi favores*, the favourableſt expoſition is to be given.

The *rule* is not generally true, for in former times *Adultery was puniſht with ſtoning*, I will judge thee af-

[i] *Caſaubon exercit pag.* 654. *ex Maimonid.*

[a] *Paraphraſt. Chald Ruth.* 1. 17. *Mikkolſ. fol.* 188. *col.*3.

[b] סקילה *Sekila, Lapidatio.*

[c] שריפה *Sheripha, Combuſtio.*

[d] הרג *Hereg. Decollatio.*

[e] חנק *Chonek. Suffocatio.*

[f] כל מיתה האמורה בתורה סתם חנק היא *Omnis Mors quæ abſolute in lege uſurpatur, ſtrangulatio eſt. R. Solom, Exod.* 21.16.

ter the manner of them that are *Harlots*, ſaith the *Lord*, *Ezek.* 16. 38. And in the fourtieth verſe the judgement is named; They ſhall *ſtone thee with ſtones*: likewiſe the *Scribes* and *Phariſees* ſaid unto *Chriſt*, *Moſes* in the Law commanded us, that ſuch ſhould be *ſtoned*, *Joh.* 8. 5.

Before we treat in particular of theſe four puniſhments, it may be queſtioned, *Whether the Jewes had any power to judge of life and death at that time when they crucified our bleſſed Saviour?* The *Jews* ſaid to *Pilat*, *It is not lawfull for us to put any man to death*, *Joh.* 18. 31. Latter *Jews* ſay, that [g] *all power of capitall puniſhments was taken from them fourty years before the deſtruction of the ſecond Temple*, and of this opinion are many *Divines*.

Anſwer, *Firſt*, the *Jews* ſpeech unto *Pilat*, that it was not lawfull for them to put any man to death, cannot be underſtood, as if they ſhould have ſaid, we have no power to put any man to death; for admit, that power in criminals were, in the *generall*, taken from them, yet in this *particular*, power was permitted them at that time from *Pilat*, *Take ye him, and judge him according to your Law*, *John.* 18. 31. Neither can it be ſaid, that their Law could not condemn him, if he had been a tranſgreſſor thereof; or that they had not out of their Law to object againſt him: for they ſay, *They had a Law, and by their Law he ought to die*, *John.* 19. 7. It was not then *want of power* but the *holineſſe of that time*, made them ſay, *it was unlawfull*: For they held it *unlawfull* upon their *dayes of preparation* to ſit on life and death, as hath been ſhewn in the *Chapter of tranſlating Feaſts*. And *Friday*, on which our *Saviour* was condemned, was the *preparation of their Sabbath*.

Secondly,

[g] Moſes Kotſen. in Sanhedrim.

Secondly, in the queſtion, whether power of judging capital crimes were taken from them by the *Romans*? We are to diſtinguiſh between *crimes*. *Some crimes were tranſgreſſions of the Roman Law*, as theft, murder, robberies, &c. power of judging in theſe was taken from them: *other crimes were tranſgreſſions only againſt the law of Moſes*, as blaſphemy, and the like; in theſe, power of judging ſeemeth to have remained with them. When *Paul* was brought by the *Jews* before *Gallio*, *Gallio* ſaid unto them, If it were a matter of *wrong* or *wicked lewdneſſe*, O ye *Jews*, reaſon would, that I ſhould bear with you: but if it be *a queſtion* of *words*, and *names of your Law*, look ye to it, *Acts* 18.14.

In handling theſe four puniſhments; firſt obſerve the *offenders*, whom the *Jews* make lyable to each puniſhment; and then the *manner of the puniſhment*.

The *perſons* to be *ſtoned* were [h] *eighteen*. 1. *He that lieth with his own mother*. 2. *Or with his fathers wife*. 3. *Or with his daughter in law*. 4. *Or with a betrothed maid*. 5. *Or with the male*. 6. *Or with the beaſt*. 7. *The woman that lieth down to a beaſt*. 8. *The blaſphemer*. 9. *He that worſhippeth an Idol*. 10. *He that offereth of his ſeed to Moloch*. 11. *He that hath a familiar ſpirit*. 12. *The Wiſard*. 13. *The private intiſer to Idolatry*. 14. *The publique withdrawer to Idolatry*. 15. *The Witch*. 16. *The prophaner of the Sabbath*, 17. *He that curſeth his father or his mother*. 18. *The rebellious ſonne*. The *manner of ſtoning* was thus, The offendor was led to a place without the gates, two cubits high, his hands being bound; from hence, one of the witneſſes tumbled him by a ſtroke upon the loyns; if that killed him not, the witneſſes lifted up a ſtone, being the wight of two men, which chiefly the other witneſſe caſt upon him; if that killed him not,

[h] *Moſes Kotſenſ.f.*188.*col.*4

all Iſrael threw ſtones upon him. The hands of the witneſſes ſhal be firſt upon him to put him to death, and afterwards the hands of all the people, Deut. 17. 7.

[i] Paul Fagius Deut. 17. 7.

Hence the opinion of [i] R. Akiba is commonly received, that ſuch an Idolater (he holdeth in all others condemned to this death) was reſerved until one of the common feaſts, at which *all the multitude of Iſrael came to Jeruſalem.* The party thus executed being quite dead, was afterward for greater ignominy, hanged on a tree, till towards the *Sunſet,* at which time he and tree were both buried.

[k] Moſes Kotſenſ. loco ſuperius citato.

Malefactors adjudged to *burning* were [k] *ten.* 1. *The Prieſts daughter which committed whoredome.* 2. *He which lyeth with his own daughter.* 3. *Or with his daughters daughter.* 4. *Or with his ſonnes daughter.* 5. *Or with his wives daughter.* 6. *Or with her ſonnes daughter.* 7. *Or with her daughters daughter.* 8. *Or with his mother in law.* 9. *Or with the mother of his mother in law.* 10. *Or with the mother of his father in law.*

[l] R. Levi Leu. 20.

The *manner of burning* was *twofold.* Some they burnt with wood and faggots, this was termed [l] by them *Combuſtio corporis, The burning of the body:* Others they burnt by powring in ſcalding hot Lead, in at their mouths, which deſcending into their bowels, killed them, the bulk of their body remaining whole, and this was termed therefore *Combuſtio animæ, The burning of their ſoul.* This laſt was moſt in uſe, and alone deſcribed by moſt of their Writers.

[m] Moſes Kotſenſ. in Sanhedr.

Malefactors condemned to *beheading*, were [m] *two ſorts.* 1. *The murderer.* 2. *Thoſe of any City, who were drawn unto Idolatry.* The manner thereof is at this day in uſe.

[n] Moſes Kotſenſ. ibid.

Malefactors *ſtrangled* were [n] *ſix.* 1. *He that ſmiteth his father or his mother.* 2. *He that ſtealeth a ſoul of Iſrael.*

vacl. 3. *An Elder which contradicteth the Conſiſtory.* 4. *A falſe Prophet, and he that propheſieth in the name of an Idol.* 5 *He that lyeth with another mans wife.* 6. *He that abuſeth the body of the Prieſts daughter.*

The *manner of ſtrangling* was thus, The malefactor was put in dung up to the loyns, a towel being caſt about his neck, which two executioners, one on each ſide, plucked to and fro untill he was dead.

Chap. VIII.

Puniſhments not capitall.

The *leſſer puniſhments, not capital*, in uſe among the *Hebrews*, are *chiefly four.* 1. *Impriſonment.* 2. *Reſtitution.* 3. *Talio.* 4. *Scourging.*

Impriſonment. Under this are comprehended the *priſon, ſtocks, pillory, chains, fetters, and the like*: all which ſorts of puniſhment, ſeeing they differ very little or nothing at all, from thoſe which are now in common uſe with us, they need no explication.

The *Keepers of the priſon*, if they let any committed unto them eſcape, were lyable to the ſame puniſhment, which ſhould have been inflicted on the party eſcaped. This is gatherable from that, 1 *King.* 20. 39. *Keep this man; if by any means he be miſſing, then ſhal thy life be for his life.*

Concerning that *Libera Cuſtodia*, which [a] *Druſius* proveth to have been in uſe among the *Romans*, I much doubt whether any ſuch cuſtome were in uſe among the *Hebrews*. That ſome kinde of priſoners at *Rome* did goe abroad with a leſſer kinde of fetters in the day time to their work, and ſo return at night to their priſon, hath elſewhere been obſerved by me. And [b] *ea-*

[a] *Druſ. præter.* 2 *Tim.* 1. 18.

[b] *Senec. epiſt.* 5. *Non in lib. de tranquil. ca.* 10. *quemadmodum citatur à Druſi.*

dem catena, & custodiam & militem copulabat: The same chain tyed both the prisoner and the keeper. Observe the unusuall significations of these two words, *Custodia*, a prisoner, and *Miles*, a keeper. [illegible] delivered *Seneca* his meaning, but not his words, when he repeats them thus: *Eadem catena tam* [illegible] *quàm militem tenet.* Observe further, that the *prisoner* was tyed by his *right arme*, and the *keeper* by the *left*, because the right arm is the stronger, and therefore justly remaineth free rather to the *keeper*, than to the *prisoner*. Hence is that, [c] *Tu forte leviorem in sinistra putas catenam*; because the *keeper* tyed himselfe unto the same chain, not in way of punishment, but voluntarily for the safeller keeping of the *prisoner*.

Restitution. This was commanded when goods were *unjustly gotten, or wrongfully detained*, Exod. 22. It was [d] threefold.

Restitution is threefold,

- *Secundum idem, in identitate*, when the *very same thing* is restored which is wrongfully gotten.
- *Secundum æquale*, when there is *so much for so much* in quantity restored, the goods unjustly gotten being sold or lost.
- *Secundum possibile*, when restitution is made according to that which a man hath, not being able to satisfie the whole.

Restitution in identity, was and is principally required. Whence it is, that the theft, whether Oxe or sheep were found alive upon a man, he restored but *double*; *Exod.* 22. 4. but if they were killed or sold, then *five Oxen* were restored for an Ox, and *four sheep* for a sheep. *Exod.* 22. 1. The *Jews* were so precise in this kind, that if they had built an house with a beam or piece of timber unjustly gotten, they would pull down the house, and restore the [e] *same beam or piece*

[c] Senec. de tranquil. cap. 10.

[d] Thom. Aquin. secunda secundæ q. 62.

[e] [illegible]

is the owner. From this the *Prophet Habakkuk* doth not much diſſent. *The ſtone ſhal cry out of the wall, and the beame out of the timber ſhal anſwer it, Habakkuk* 2.11.

Among the *Jews* he ought to be ſold that was not of ſufficient worth to make reſtitution, *Exod.* 22.3. [f] And *Auguſtine* ſaith of *Chriſtians, that he which doth not make reſtitution according to his ability, never repented.* And, *Non remittetur peccatum, niſi reſtituatur ablatum.*

Talio. This was a puniſhment in the *ſame kinde, an eye for an eye, and a tooth for a tooth, hand for hand, and foot for foot. Deut.* 19.21.

Talio is twofold.

- *Talio identitatis*, or *Pythagorica*, which was according to the letter of the law, when the offendor was puniſht with the *loſſe of an eye*, for putting out one anothers eye, &c.
- *Talio ſimilitudinis*, or *analogica*, which was when the *price of an eye*, or ſome proportionable mulct is paid for an eye, portion, or any other member ſpoyled.

The [g] *Hebrews* underſtand *Talio ſimilitudinis*, that the *price of a maim* ſhould be paid: not *Talio identitatis*, not that the offendor ſhould be puniſht with the like *maim*. Becauſe to puniſh like for like *in identitie*, is in ſome caſes impoſſible, as if a blinde man put out anothers eye, or one tooth-leſſe ſtrike out anothers tooth.

In caſe of bodily maims therefore, the [h] *Hebrew Doctors* ſay, that the party offending was bound to a *fivefold ſatisfaction*; *firſt*, for the *hurt* in the loſſe of the member. *Secondly*, for the *damage* in loſſe of his labour. *Thirdly*, for his pain or grief ariſing from the wound. *Fourthly*, for the *charge* in curing it. *Fifthly*, for the *blemiſh* or deformity thereby occaſioned

[f] *Auguſt. Epiſt.* 54.

[g] *Oculum pro oculo, id eſt, pretium oculi. Targum Jonath. Deut.* 19.21. *&* *R. Solomon. ibid.*

[h] *Vide* [illegible] *Exod.* 21.

all Iſrael threw ſtones upon him. The hands of the witneſſes ſhal be firſt upon him to put him to death, and afterwards the hands of all the people, Deut. 17. 7.

[i] Paul Fagius Deut. 17. 7.

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[h] *Vid.* [illegible] *Exod.* 21.

ned. ***Munſter*** rendereth thoſe five thus; ***Damnum læſio, dolor, medicino, confuſio.*** The [i] ***Romans*** likewiſe had a *Talio* in their law, but they alſo gave liberty to the offendor, to make choice whether he would by way of ***commutation*** pay a proportionable mulct, or in ***identitie*** ſuffer the like maim in his body.

Scourging. This was ***twofold***; either *Virgis* with rods; or *flagellis*, with ſcourgings. This later was more grievous than the former, as appeareth by that ***Ironicall*** ſpeech; [k] ***Porcia lex virgas ab omnium civium corpore amovit, hic miſericors flagella retulit.*** Both were in uſe among the ***Romans***, but only the latter among the ***Hebrews.*** This beating or ***ſcourging*** was commanded, ***Deut.*** 25. 2. 3. where the number of ſtripes was limitted, which the ***Judge*** might not exceed. ***Fourty ſtripes*** ſhall he cauſe him to have, and ***not paſs.*** The ***Jews*** in many things laboured to ſeem ***holy above the Law.*** For example, where the Lord commanded a ***Sabbath*** to be ſanctified, they added their ***Sabbatulum***, that is, they began their ***Sabbath*** about an hour ſooner, and ended about an hour later than the law required : where the Lord forbid them to ***to eate or drink things ſacrificed to Idols***, they [l] prohibited ***all drinking with Heathens***, becauſe it is doubtfull whether it were offered to Idols or no. The ***Lord*** commanded them in the time of the ***paſſeover*** to ***put away leaven out of their houſes***, they would not take the [m] ***name into their mouthes*** all the time of that feaſt. The Lord commanded them to abſtain from ***eating Swines fleſh***, they woud not ſo much ***as name it***, but in their common talk [n] would call a ***Sow***; דבר אחר ***Dabar achar, Another thing.*** In like manner, the ***Lord*** commanded chief malefactors which deſerved beating, to be puniſht with ***fourty ſtripes***; they

[i] *A. Gellius lib.* 11. *cap.* 1.

[k] *Cic. pro Rabirio.*

[l] *Thisbites in* נכר.

[m] *Thisbites in* דבר

[n] *Elias Thisbit. ibid.*

they in their greateſt corrections would give but *thirty nine. Of the Jews five times received I forty ſtripes ſave one*, 2 Cor. 11. 24. For this purpoſe the *ſcourge* conſiſted of *three thongs*, ſo that at each blow he received *three ſtripes*, and in their greateſt correction were given *thirteene blowes*, that is, *fourty ſtripes ſave one*. Whether [o] theſe things were made the one of a Buls hide, the other two of an Aſſes hide, or [p] all three of a Calves, the matter is not materiall; both opinions have their Authors.

The manner of correcting ſuch was thus. The malefactor had both his hands tied unto a *poſt*, one cubit and half high; ſo that his body *bowed upon it*. The *Judge* ſhall cauſe him to *bow down*, *Deut.* 25. 2. This *poſt* or *ſtake* on which the malefactor leaned in time of whipping, was termed עמוד *Gnamud*, *Columna*, a *Pillar*. His cloaths were plucked off from him downward unto the thighs, and [q] this was done either by *renting* or *tearing* of them. The *Governors rent* Paul and Silas *their cloaths, and commanded them to be beaten with rods*, *Acts* 16. 22.

That the *Beadle* ſhould inflict a great number of ſtripes, proportionable unto the tranſgreſſion; this correction was performed in the *ſight of the Judge*. The *Judg* ſhall cauſe him to be beaten *before his face*, *Deut.* 25. 2. [r] The *chief Judg of the three*, during the time of the correction, did either read or recite it, *Deut.* 28. 58, 59. *If thou wilt not keepe, and doe all the words of this law, &c. Then the Lord will make thy plagues wonderfull, &c.* The *ſecond Judge* he numbered the ſtripes; and the *third* he bade the *Beadle ſmite*. The *chief Judge* concluded all, ſaying, *Yet he being mercifull forgave their iniquity &c. Pſal.* 78. 38.

Sometimes in notorious offences to augment the

pains,

[o] *Talmud. lib. maccoth. c.* 3. *in Miſchna.*

[p] *Baalturim. vid Druſ.*

2 *Cor.* 10. 24

[q] *Talmud. ibid.*

[r] *Talmud. ibid.*

pains, they tyed certain huckle-bones or plummets of lead, or ſharp thorns to the end of the thongs, and ſuch ſcourges the [t] *Greeks* termed ἀστραγαλωτὰς μάστιγας, *Flagra taxillata.* [u] In the Scripture they are termed *Scorpions*; My Father hath chaſtiſed you with *rods*, but I will correct you with *Scorpions*, 1 *Kings* 12. 12.

[t] Euſtathius. Item Athenæus lib. 4.

[u] Tholoſan. ſynt. jur. univerſ. l. 13

CHAP. IX.

Puniſhments borrowed from other Nations.

THE puniſhments borrowed from other Nations are principally *ſix*: 1. *Crux, the death on the Croſſe*, 2. *Serra diſſectio, the cutting one aſunder with a ſaw.* 3. *Damnatio ad beſtias, the condemning one to fight for his life with wild beaſts.* 4. Τροχὸς, *the wheel.* 5. Καταποντισμὸς, *drowning one in the ſea.* 6. Τυμπανισμὸς, *beating one to death with cudgels.* The *firſt* and the *third* were meerly *Roman puniſhments*; the *ſecond* was likewiſe uſed by the *Romans*, but whether originally taken from them is doubtfull, the *fourth* and the *laſt* were meerly *Greek puniſhments*; the *fifth* was for the ſubſtance in uſe among the *Hebrews*, *Greeks*, and *Romans*, but in manner of drowning them they differed. It will be needfull to ſpeak ſomewhat of all theſe.

1. *Crux.* This word is ſometimes applied to *any tree or ſtake on which a man is tortured to death*, but moſt properly it is applied to a *frame of wood conſiſting of two pieces of timber compacted croſſewiſe.* The firſt is termed *Crux ſimplex*, the laſt *Crux compacta.* This latter is threefold, 1. *Decuſſata.* 2. *Commiſſa.* 3. *Immiſſa.*

Crux decuſſata. This was made of two equal pieces of timber obliquely croſſing one the other in the mid-

X crux decus=
sata quam
com[illegible]
[illegible] . vulgo St Andrew[illegible]

middle, after the manner of a *Roman* X. and thence it is called *decuſſata.*[a] *Decuſſare eſt per medium ſecare, veluti ſi duæ regulæ concurrant ad ſpeciem literæ X. quæ figura eſt crucis.* This kind of croſſe is by the common people termed *Crux Andreana*, S. *Andrews croſſe*, because on ſuch an one he is reported to have been crucified.

Crux commiſſa This was when a piece of timber erected, was joyned in the middle to a traverſe or overthwart top, ſomewhat ſhorter than the piece erect, in manner of a *Roman* T. This is called *Crux Antoniana*, S. *Anthony his croſſe*, becauſe he is often painted with ſuch a Croſſe.

Crux immiſſa. This was then a ſhort traverſe, ſomewhat obliquely croſſed in the ſtake erect, not quite in the middle, as *Crux decuſſata*, nor quite on the top, as *Crux commiſſa*, but neer to the top in this manner †. This is thought to have been *Crux Chriſti, the croſſe on which our Saviour Chriſt ſuffered.*[b]

The *Ceremonies* uſed by the *Romans* towards thoſe whom they crucified were theſe: *Firſt*, they [c]*ſcourged* them, and ſometimes tyed them to *a pillar* in time of ſcourging. *Artemidorus* is clear in this, προσδεθεὶς κίονι, πολλὰς ἔλαβε πληγάς. That is, being tied to the *pillar* he received many ſtripes: [d] *Plautus is thought to have alluded to the ſame:*

——————————— Abducite hunc
Intrò, atq; adſtringite ad columnam fortiter.

The ancient *Fathers* [e] report that our *Saviour* was whipt thus *ad columnam*, but the Scripture is ſilent, both touching the place and manner of his whipping, only that he was whipt is teſtified. *He ſcourged Jeſus*, and delivered him to be crucified, *Mat. 27.26. Secondly*, they cauſed them to *bear their own Croſſe.* [f] *Malefici cùm ad ſupplicium educuntur, quiſq; ſuam effert crucem.*

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[a] *Hieron. in Jer. c.31.*

[b] *Lipſius de cruce, l.1.c.10.*

[c] *Joſeph. excid. lib 7. cap. 32. Philo contra Flaccum. It. Liv. lib. 1.*

[d] *Plaut. Bacch.*

[e] *Prudentius: Hieron. Beda. Vid. Lip. de cruce, lib. 2. cap 4.*

[f] *Plutarch. de ſua num. vind*

Thus *Chriſt bare his own Croſſe, Joh.* 19. 17. To this there is alluſion, *He that taketh not his croſſe, and followeth after me, is not worthy of me, Matth.* 10. 38.

Thirdly, that the equity of the proceeding might cleerly appear, the [g] cauſe of the puniſhment was written in a table, and ſo carried before the condemned perſon, or elſe it was proclaimed by a publique Cryer. This *cauſe* was termed by the *Romans* commonly *Titulus*, by [h] ſome it is called *Elogium. Thus Pilat wrote in Hebrew, Greek and Latine, Jeſus of Naſaret, the King of the Jews.*

Fourthly, they [i] *pluckt off their cloaths* from ſuch as were to be crucified: thus *Chriſt ſuffered naked.*

Serrâ diſſectio, a ſawing one in ſunder. They ſawed them from the head downward. The [k] *Romans* uſed this kinde of puniſhment, ſo likewiſe did the *Hebrews*. Thus *Manaſſes* is thought to have puniſhed the *Prophet Eſaiah*, and the *Apoſtle* to have alluded unto it, *They were ſawn aſunder, Heb.* 11. 37.

Damnatio ad beſtias. Thoſe who were condemned to wild beaſts, are properly termed *Beſtiarii*. Whether Saint *Paul* did according to the letter, fight with beaſts at *Epheſus*, 1 *Cor.* 15. 32. is much controverſed. [l] Some underſtand by *beaſts*, *Demetrius*, and others that oppoſed him at *Epheſus*, [m] others more probably underſtand the words *literally*, and this kinde of puniſhment was commonly exerciſed againſt *Chriſtians* in the *Primitive Church*, in ſo much that *Heathens* imputing the cauſe of all publick calamities unto the *Chriſtians* would call out, [n] *Chriſtianos ad Leones, Let the Chriſtians be haled to Lions:* Yea the literall interpretation of the words is a ſtronger argument that Saint *Paul* beleeved the reſurrection (which is the ſcope of the text) than to underſtand the words of a

metaphorical

[g] Euſeb. Eccleſ. hiſt. l. 5. c. 1. It. Suet. domit. c. 10

[h] Tertul. Apol. c. 2 Sueton. in Calig.

[i] Artemidor. l. 2. c. 58.

[k] Sueto. in Calig. cap. 27.

[l] Theophylact. Anſelm.

[m] Chryſoſtom. Ambroſ. alii.

[n] Tertullian. Apol. c. 40.

metaphoricall fight againſt the enemies of his doctrine.

Τροχὸς, *The wheel:* A wiſe *King* bringeth the *wheel* over the wicked, *Prov.* 20. 26. I take the words to imply no more but this, that *as the wheel turneth round, ſo by the wiſdome of a King the miſchief intended by wicked men, is brought upon their own head.* That hereby ſhould be underſtood the grinding of wicked men under a cart-wheel, as the Husbandmen braſe ſome ſort of grain under a wheel, is the meer conceit of Expoſitors on this place, for no Records make mention of any ſuch puniſhment in uſe among the *Jews.* Among the *Greeks* there was a puniſhment went under this name: [o] It was called Τροχὸς, *A wheel,* not becauſe a wheel was *brought over the wicked*, but becauſe they bound faſt the offendor to the *ſpokes of a wheel*, and there ſcourged him, to inforce a confeſſion.

Καταποντισμὸς, *Drowning one in the Sea.* This was in uſe among many nations, but the manner differed. The [p] *Romans* they ſowed up a paricide into a leather budget, ſowing up together with him into the ſame budget, *A Serpent, a Cock, and an Ape*, and ſo caſt them all into the Sea. The [q] *Grecians* when they judged any to this kinde of puniſhment, they wrapt him up in Lead. The *Hebrews* tied a milſtone about his neck. Thus in reſpect of the manner, [r] thoſe are to be underſtood, who ſay this kinde of puniſhment was peculiar to the *Jews.*

Τυμπανισμὸς. It is rendred by the generall name of *torturing*, *Heb.* 11. 35. 2 *Mac.* 6. 19. But the word ſignifieth a ſpeciall kind of torturing, by beating one with cudgels unto death. It hath its denomination from τύμπανον, which ſignifieth a *Drum* uſually, and hence [s] ſome have paralleld this torture with that among the *Romans* termed *Equuleus*, as if the perſon thus tortured, were rackt and ſtretched out in manner of a *drum head*: but it ſignifieth alſo a *drum ſtick*, and [t] thence commeth the puniſhment to be termed *Tympaniſmus*, that is, *a tabring or beating one to death with cudgels*, as if it were with *drum-ſticks*. This is evident by *Eleazer*, He came willingly ἐπὶ τὸ τύμπανον, *to this kind of torment*, 2 *Macab*. 6. 19. and in the thirtieth verſe, where he gave up the Ghoſt, there is mention of his *ſtrokes*, not of his *racking* or *ſtretching*.

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[o] Ἐπὶ τοῦ τροχοῦ ἕλκοιτο μαστιγούμενος. *Ariſtoph. in Iren. De eadem pœna loquuntur Demoſth.* 3. *in Aphob. & Suidas.*

[p] *Senec. l.* 5. *controv. Juvenal. Satyr.* 8. *Modeſtius Digeſt. l.* 48. *ad legem Pomp. de parric. Vid. Cæl. Rhod. l.* 11. *c.* 25.

[q] *Athenæus l.* 14.

[r] *Hier. Math.* 18. 6.

[s] *Magius in lib. de Equuleo. Vid. Druſ. de præterit. l.* 8.

Junius reckoneth [u] another kinde of puniſhment, termed by the *Hebrews* צינק *Tſinok*, which he would have to be a compound word: doubtleſs his meaning is, that it ſhould be compounded of צי, *Tſi, Navis, a ſhip or boat*; and ינק *Janak, Sugere, to ſuck*, for he ſaith thereby is meant a certain puniſhment termed *Navicula ſugentis*, which [x] *Plutarch* deſcribeth in this manner; *That the offender ſhould be incloſed between two boats as in a priſon, or as his phraſe is* (*quaſi in vagina*) *as in a ſheath, and to preſerve life in him, milk and honey tempered together, was forcibly put into his mouth whether he would or no*. And hence, from this *ſucking in of milk and honey*, this puniſhment hath been termed *Navicula ſugentis*. But the [y] *Hebrews* ſay that *Tſinok* was nothing elſe but *manacles* or *cords*, wherewith priſoners hands were tied. I leave it indifferent to the Reader, to follow which interpretation he pleaſe.

[t] Scholiaſtes Ariſtophanis τύμπανα, ſcribit eſſe ξύλα οἷς τυπτοῦν ἐν τοῖς δικαστηρίοις· οἱ τυμπανιζόμενοι in Plut. pag. 50.

[u] *Junius Jer.* 29. 26.

[x] *Plutarch. in Artaxerxe.*

[y] כלי מסגר לידים *Inſtrumentum conſtringens manus. D. Kimchi. Jer.* 29. 26.

THE

SIXTH BOOK.

Of Miſcellaneous Rites.

Chap. I.

Of Circumciſion.

THeir *Sacraments* were two. Firſt, the *Paſſover*, of which there hath been a ſet chapter. Secondly, *Circumciſion*, of which now.

Circumciſion, was a cutting off of the foreskin, as a ſigne and ſeal of *Gods* Covenant, made with the people of the *Jews*. It is called a *ſigne* by *God* in its firſt inſtitution, *Geneſ.* 17. and a *ſeal* by the *Apoſtle*, *Rom.* 4.11. Yea, it is called a *ſigne* and *ſeal*, by a [a] *Doctor* of the *Jews*, more ancient than their *Talmud*.

It was uſed (though not as a *Sacrament*) by many other Nations: [b] by the Inhabitants of *Colchis*, the *Ethiopians*, the *Troglodites*, and the *Egyptians*.

In a figurative ſenſe alluding unto this *ſacramentall Rite*, we read of three other ſorts of *Circumciſion* in the *Scripture*, ſo that in all there are four mentioned,

[a] Zohar. Gen. 17.

[b] Alex. ab. Alex. lib. 2. cap. 25. Herodot. lib. 2. Diodor. Sicul. lib. 2. cap. 1. It lib. 4. cap. 3.

1. *This of the fleſh.* 2. *Another of the heart.* 3. *A third of the lips.* 4. *And a fourth of the eare.* We are to conſider it in its proper acception, and here to obſerve, Firſt, the *time when it was* [illegible], the *manner how.* Thirdly, the perſons [illegible] *mitted.*

The *time* was the *eighth day*, yea the *eighth day* was ſo preciſely obſerved, that if it fell on the *Sabbath*, yet they *circumciſed* the Childe; whence aroſe that ſaying among them; *Circumciſio pellit Sabbatum, Circumciſion driveth away the Sabbath*, or the *Sabbath* giveth place to *Circumciſion.* And with this accordeth that of our *Saviour, Yee on the Sabbath day circumciſe a man, John* 7.22. The *Jews* ſuperſtitiouſly conceiting that each creatures perfection depended upon the ſanctification of one *Sabbath* day at leaſt, ſay that *God* did therefore injoyn the *eighth day*, that one *Sabbath* might firſt paſſe over each male, before he ſhould be partaker of this Sacrament. But more probably we may ſay, that the reaſons why *God* would not ſuffer them to anticipate the *eighth day*, were, firſt to ſhew, that *God* in the matter of ſalvation, neither was, nor is *ſimply tied to Sacraments*, for then there had been no leſſe cruelty in *forbidding Circumciſion untill the eighth day*, than there was love in *permitting it upon the eighth.* Secondly, becauſe in this time of the *Moſaicall pedagogie*, there was a kinde of *legall uncleanneſſe*, in which the creatures were thought to be, as remaining in their blood, for the *firſt ſeven dayes* after their birth, *Levit.* 22.27. *It.* 12.2,3. Notwithſtanding *God* thought it not convenient to defer it longer than eight dayes, for the comfort of the Parents, which they received by a mature and ſeaſonable initiation of their children.

The manner how Circumciſion was adminiſtred, I finde thus recorded: Some of thoſe that were preſent [c] held a veſſel full of duſt, into which they did caſt the foreskin being cut off. *Again*, they prepared in the room, a certain [d] *void Chair* for *Elias*; which was done, partly in honour of him, for which reſpect alſo, as often as they fell on any difficult place in Scripture, they would ſay, [e] *Veniet Elias, & omnia e-nodabit*, *We know that Elias will come, and he will tell us all things*: but chiefly it was done becauſe they thought *Elias* to be preſent there in ſpirit, whoſe bodily comming they did, and doe daily expect. Theſe Ceremonies are meerly *Jewiſh*, practiſed by the latter *Jews*, but utterly unknown in our *Saviour Chriſt* his time, and as it appeareth by the *Samaritane* woman her ſpeech, that proverbiall ſaying applyed now unto *Elias*, was of old applied to *Chriſt*, *John*. 4. 25. *Thirdly*, he which ſupplied the place of the *Witneſſe*, or as we phraſe it, of the *Godfather*, [f] held the Child in his arms whiles it was *circumciſed*: this *Godfather* they called *Baal Berith*, and *Sandak*, that is, the *Maſter of the Covenant*. *Vriah* the *Prieſt*, and *Zachariah* the ſonne of *Jeberechiah*, are [g] thought to have been *Godfathers* at the Circumciſion of *Maher ſhalal-haſhbaz*, *Eſay*. 8. 2. and from them the cuſtome of having *Godfathers in Baptiſme*, to have taken its originall. *Fourthly*, the Parents named the Childe, and in *Zacharies* time, it ſeemeth that in the naming of the Infant, they had reſpect to ſome name of his Anceſtors. *They ſaid unto her, there is none of thy kindred that is named with this name*, *Luke* 1. 61. Other Nations had their ſet dayes alſo after the birth, for the naming of their Children. [h] The *Romans* gave names to their male Children on the ninth day, to the fe-

[c] *Paul. Fag. Deut.* 10.

[d] *Chriſtoph. Caſt. in Malac. c.* 3.

[e] *Mercerus in abbreviaturis.* ה״ק.

[f] נהגין לכי
שמחזיק בן חברו
לבורו כנדק והל
ותו״ם קורין לו בעל
ברית
Elias Thisb. in כנדק

[g] *Jun. & Tremel. Eſ.* 8. 2.

[h] *Plutarch. prob.* 102. *Macrob. Sat. lib.* 1. *cap.* 16.

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[c] Paul. Fag. Deut. 10.

[d] Chr. Bapt. Caſt. in Malac. c. 4.

[e] Mercerus in [illegible] .תיק

[f] ירגין לכי שהיה בן דברי לבולי כנדק והל ונם קודין לו בעל ברית Elias Thesb. in כנדק

[g] *Jun. & Tremel. Eſ.8.2.*

[h] Plutarch. prob.102. Macrob. Sat.lib.1. cap.16.

male on the eighth. The [i] *Athenians* gave names on the tenth. [k] Others on the ſeventh. Theſe [l] dayes *Tertullian* calleth *Nominalia*. The *Grecians* beſides the tenth day, on which they named the Childe, they obſerved alſo the *fifth*, [m] on which day the Midwives took the Childe, and ran about a fire made for the purpoſe, uſing that Ceremony as a purification of themſelves and the Childe; on this day the neighbours alſo ſent in *gifts*, or *ſmal tokens*, *Munera Natalitia*; [n] from which cuſtome, that among *Chriſtians* of the *Godfathers* ſending gifts to the baptiſed Infant, is thought to have flown. But to return again to the Rites of the *Jews*. After the Childe had been *circumciſed*, the Father ſaid; [o] *Bleſſed be our Lord God, who hath ſanctified us with his precepts, and hath commanded us, that we ſhould cauſe this Childe to enter into the Covenant of Abraham.* After this the whole Church or company preſent replied in this manner; [p] *As thou haſt made him to enter into the Covenant, ſo make him alſo to enter into the Law, into Matrimonie, and into good works.*

The *Penalty* for the omiſſion of *Circumciſion* runneth in this form; *That ſoul ſhall be cut off from his people*, Gen. 17. 14. I underſtand the *penalty* to be pronounced againſt ſuch an omiſſion, which proceeded either from *contempt*, or *wilfull neglect*. In this caſe the queſtion is, what is meant by this phraſe? *His ſoul ſhall be cut off from the people*: Secondly, *who ought thus to be puniſht?* whether the *Childe* or the *Parents*, and ſuch who *ſupply the place of Parents*? For the firſt, beſides *Gods* ſecret action in puniſhing ſuch Delinquents, me thinks there is a rule of direction for the Church, how to proceed againſt ſuch in her diſcipline: If any underſtand here, by *cutting of ſuch a*

mans

[i] [illegible] 21 cap. 12.

[k] [illegible] hiſt. [illegible] 17 cap. 12.

[l] Tert. de Idol. cap. 16.

[m] Scholiaſt. Ariſtoph. in Luſiſtrat. p. 886. It. Suidas in ἀμφιδρόμια.

[n] Stuckius de conviv. lib. 1. cap. 16.

[o] ברוך אתה יהוה אלהינו מלך העולם אשר קדשנו במצותיו וצונו להכניסו בבריתו של אברהם אבינו Moſes Kotſenſ. in tractat. Circumciſ. fol. 115.

[p] כשם שהכנסתו לברית כן תכניסהו לתורה ולחפה ולמעשים טובים Moſes Kotſenſ. ibid.

mans ſoul from his people, the ſentence of *Excommunication*, or *caſting him out of the Synagogue*, I ſhall not oppoſe it, though I rather incline to thoſe, who underſtand hereby a *bodily death* inflicted upon ſuch an Offendor, in which ſenſe the phraſe is taken, *Exod.* 31.14. *whoſoever doth any work in the Sabbath, that ſoul ſhall be cut off from among his people.* And it is very remarkable, that when *Moſes* his Childe was *uncircumciſed*, the *Lord ſought to kill Moſes*: which, as it intimateth the puniſhment for this fault to be a *bodily death*: ſo it cleerly evinceth, that not the *Childe* till he cometh to years of diſcretion, but the *Parents* were lyable to the puniſhment. The opinion of the *Rabbines* concerning this latter point, is thus delivered: [q] *If the Father circumciſe him not, then the Judges are commanded to circumciſe him, and if it be unknown to the Judges, and they circumciſe him not, when he is waxen great, he is bound to circumciſe himſelf, and every day that paſſeth over him after he is waxen great, and he circumciſeth not himſelf, loe he breaketh the Commandement.*

Here it may be demanded, how it is poſſible for a man, after once he hath been marked with the ſigne of *Circumciſion*, to blot out that character, and become *uncircumciſed*? for thus ſome *Jews* for fear of *Antiochus*, made themſelves uncircumciſed, 1 *Macc.* 1.16. Others for ſhame, after they were gained to the knowledge of Chriſt, and to the entertainment of the *Chriſtian faith*, *uncircumciſed themſelves*, 1 *Cor.* 7.18. [r] The anſwer is, that this was done by *drawing up the foreskin with a* Chirurgion his inſtrument; and unto this, the *Apoſtle* in the fore-quoted place alludeth, μὴ ἐπισπάσθω, *Ne attrahat præputium.* This wicked invention is aſcribed unto *Eſau*, as the *firſt Author* and Practiſer thereof.

[q] *Moſes Kotſen. tractat circumciſ. f.* 114. *col.* 4.

[r] *Epiphan. lib. de menſ. & pond. pag.* 415. *It. Celſus l.* 7. *cap.* 25.

CHAP. II.

Of their firſt fruits, and their firſtlings, or firſt-born.

THe uſe and end of their *firſt fruits*, was that the *after fruits* might be *conſecrated in them*. To this purpoſe they were injoyned to offer the *firſt fruits of their trees*, which ſerved for food, *Levit* 19.23,24. In which this order was obſerved; the *three firſt years* after the tree had been planted, the fruits were counted *uncircumciſed* and *unclean*: it was unlawfull to *eat them, ſell them, or make any benefit of them*: on the *fourth year* they were accounted *holy*, that is, either [a] they were given to the *Prieſts, Numb.* 18.12,13. or the owners did eat them before the *Lord at Jeruſalem*, as they did their *ſecond tithe*: and this [b] later is the common opinion of the *Hebrews*. After the *fourth year*, they returned to the uſe of the owner: we may call theſe πρωτογεννήματα, *ſimply the firſt fruits*.

Secondly, they were injoyned to pay yearly the *firſt fruits of every years increaſe*, and theſe we may call ἀπαρχὰς, and of them there were many ſorts: *Firſt, firſt fruits in the ſheaf Levit*. 23.10. *Secondly firſt fruits in two wave loaves*, *Levit*. 23.17. Theſe two bounded their harveſt, *that in the ſheaf* was offered in the *beginning of harveſt*, upon the ſixteenth of *Niſan*, *the other of the loaves at the end*, upon their *Pentecoſt*: and *Levit*. 23. they are both called תנופות *Thenuphoth*, that is, *ſhake offerings*. *Thirdly*, there was *a firſt of the dough*, *Numb*. 15.20. namely, a [c] *four and twentieth part thereof*, given unto the *Prieſts*: which kinde of offering was obſerved, even when they were returned out of *Babylon*, *Nehem*. 10.37. unto this Saint *Paul* hath reference,

[a] הכהן יאכלנו. *Sacerdos ea comedebat. Aben Ezra in hunc locum.*

[b] *Talmud. Bab. in Magnaſher ſheni cap.* 1.

[c] אחד מעשרים וארבעה. *Nizzid. Numb.* 15.20.

rence, *Rom.* 11. 16. *If the firſt fruit be holy, the lump is alſo holy. Fourthly*, they were to pay unto the *Prieſts the firſt fruits of the threſhing-floore*, *Numb.* 15. 20. Theſe two laſt are called תרומות *Therumoth*, that is, *heave-offerings*; this *the heave-offering of the threſhing-floore*; the other, *the heave-offering of the dough*, *Numb.* 15 20. Under the name of *firſt fruits*, commonly Authors treat of no other, but this laſt, and wholly omit all the former ſorts: before we proceed to the explaning of the laſt, note with me the difference of theſe two words, *Thenuphoth* and *Therumoth*; both ſignifie *ſhake offerings, heave-offerings, or wave-offerings*, but with this difference; [d] The *Therumoth* was by a *waving of elevation*, lifting the oblation upward and downward, to ſignifie that *God* was *Lord* both of heaven and earth. The *Thenuphoth* was by a waving of *agitation*, waving it to and fro, from the right hand to the left, from the *Eaſt* to the *Weſt*, from the *North* to the *South*; by which kinde of *agitation*, they acknowledg *God* to be *Lord* of the whole world. Now, that we may know what theſe *firſt fruits of the threſhing-floore* were, the *Rabbies*, and others following them, diſtinguiſh them into *two ſorts*: the firſt of theſe was *firſt fruits* of ſeven things only; 1. *Wheat*, 2. *Barley*. 3. *Grapes*. 4. *Figges*. 5. *Pomegranets*. 6. *Olives*. 7. *Dates*, for all which the promiſed Land is commended, *Deut*. 8. 8. [e] Theſe the *Talmudiſts* term בכורים *Biccurim*; and when they treat of *firſt fruits*, they treat of them under this name, and underſtand by the name of *Biccurim* no other. Theſe, they ſay, are the *firſt fruits*, which the people are ſo often in the Law commanded to bring up unto the *Sanctuary*, at the *feaſt of Pentecoſt*, which was the end and cloſure of their harveſt, as was ſignified both by this oblation,

[d] *P. Fag. in pentat.*

[e] *R. Solom. Deut.* 26. 2. *It. Moſes Kotſenſis* f. 201. *co.* 4.

and likewiſe by that of the *two wave loaves, Levit.* 23. 17.

The ſecond, was paid of *Corn, Wine, Oyl, and the Fleece, Deut.* 18. 4. *Numb.* 18. 12. yea of all things elſe that the earth brought forth for mans food. Thus their *Doctors* are to be underſtood, where they ſay, [f] *Quicquid eduliorum ex terra incrementum capit, obnoxium eſt primitiis, Theruma, & decimis.* This they call, תרומה *Theruma*, an *heave-offering*, the *Greek* renders it, ἀφόρισμα, *A ſeparation*, becauſe this was as a *conſecration, or ſetting a part of the Lords portion.* In alluſion unto this, I take Saint *Paul* to have termed himſelf ἀφωρισμένον εἰς εὐαγγέλιον, *ſeparated unto the Goſpel. Rom.* 1. 1. ἀφοριεῖ Ἀαρὼν, *Aaron ſhal ſeparate the Levites*, ſo the *Greek* renders it, but *the Original* is, *Aaron ſhal wave the Levites, Numb.* 8. 11. Again, ἀφορίσατε *Separate me Barnabas and Saul, Acts* 13. 2. *Druſius* delivereth another reaſon, as hath been ſaid in the *Chapter of the Phariſees.* But to proceed: the *Hebrews* called this ſecond payment, not only *Theruma ſimple*, but ſometimes [g] *Theruma gedola*, the *great heave-offering*, in compariſon of that *Tithe* which the *Levites* payed unto the *Prieſts*: for that was termed *Theruma magnaſhar*, the *heave-offering of the Tithe, Numb.* 18. 26. which, though it were *one of ten*, in reſpect of that portion which the *Levites* received; yet it was but *one of an hundred*, in reſpect of the Husbandmans ſtock, who payed the *Levites*: and thus was it a great deal leſſe, than the *great heave-offering*, as will preſently appear. This (the *Hebrews* ſay) the owners were not bound to bring up to *Jeruſalem*.

The *Law* preſcribed no ſet quantity to be paid, either in the *Biccurim*, or in the *Theruma*; but by *tradition*, they were taught to pay at leaſt the *ſixtieth* part in both, even in thoſe *ſeven things*, alſo paid under the name of *Biccurim*, or *firſt fruits*, as well as in their *heave offering* termed *Theruma*, or *Theruma gedola*.

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[f] *Moſes Egypt. in Jad part.* 3. *tract. de Therumoth. cap.* 2.

[g] תרומה גדולה.

Thus the *Talmudiſts* doe diſtinguiſh the *Biccurim*, from the *Theruma gedola*, but in my opinion the *Biccurim* may be contained under *Theruma gedola*, and in truth, both of them are nothing elſe but the *heave-offering of the floor*, formerly mentioned out of *Num.* 15. 20. My reaſons are theſe; 1. *Scripture* giveth no ſuch leave to keep any part of their *firſt fruits* at home; if that could be proved, the diſtinction were warrantable. 2 *Scripture* doth not limit *firſt fruits* unto thoſe *ſeven kinds*, which alone goe under the name of *Biccurim*. 3. Themſelves confound both members; for in their *Biccurim*, they ſay, they paid, 1. *Wheat*. 2 *Barley*. In their *Theruma*, they ſay, they paid *corn*; as if under *corn*, *wheat* and *barley* were not contained. Some may ſay they paid their *Biccurim in the eare*, whiles the harveſt was yet ſtanding: and their *Theruma in wheat and barley ready threſhed and winnowed*. My reaſons why it cannot be ſo are theſe. 1. Becauſe then they ſhould pay *twice a ſixtieth part* in their corn. 2. Becauſe the corn offered in the ſheaf was but a little quantity, and it was offered, not at their *Pentecoſt* when their harveſt *ended*, but at their *Paſſeover* when their harveſt *began*, *Levit.* 23. 10. Whereas their *Biccurim* or *firſt fruits* were alwaies offered at their *Pentecoſt*.

But omitting further proofs, I proceed to ſhew the ground, why in this *heave offering of the floor*, at leaſt a *ſixtieth part* was preſcribed: it is grounded upon that of the *Prophet Ezekiel*, This is the oblation that ye ſhall offer, the *ſixth part of an Ephah out of an Homer*, *Ezek.* 45. 13. that is, the *ſixtieth part of the whole*, becauſe an *Homer* containeth ten *Ephahs*. Hence they took that diſtinction of theſe offerings. * Some, they ſay, gave the *fortieth part of their increaſe* : this, becauſe it was the greateſt quantity given in this kind of oblations, they termed, [h] *Theruma oculi boni, The oblation of a fair eye* : others (though they were not ſo liberall as the former, yet that they might not be reputed niggardly) gave a *fiftieth part* and this they termed [i] *Theruma mediana, the oblation of a middle eye* others, whom they reputed ſordid, gave juſt a *ſixtieth part* leſſe than which they could not give, this they termed, [k] *Theruma oculi mali, the oblation of an evill eye*; ſo that the payment of theſe was bounded by the tradition of the *Elders*, between the *ſixtieth* and the *fourtieth part* : but the [l] *Phariſees* that they might be *holy above others*, made their bounds the *fiftieth* and the *thirtieth part*; ſo that he was reputed *ſordid* with them that paid the *fiftieth part* , and none *liberal*, except he paid the *thirtieth*. The manner how theſe firſt fruits termed *Biccurim* were paid, is at large ſet down *Deut.* 26. But in time of the *Prophets* other *ceremonies* ſeem to have been received, of which the *Hebrew Doctors* ſay thus : [m] *When they carried up their firſt fruits, all the Cities that were in a County, gathered together to the chief City of the County to the end that they might not goe up alone; for it is ſaid, In the multitude of people is the Kings honour, Prov.* 14.28. *And they came and lodged all night in the ſtreets of the City, and went not into houſes for fear of pollution : and in the morning the Governour ſaid, Ariſe, and let us goe up to Sion, the City of the Lord our God And before them went a Bull which had his horns covered with Gold, and an olive Garland on his head, to ſignifie the firſt fruits of the ſeven kinds of fruits. There was likewiſe a pipe ſtrook up before them, until they came neer to Jeruſalem, all the way as they*

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* Solom. Iarchi. Deut. 18 4. Item Hieronym. in Ezek. 45. f. 260.

[h] תרומה עין יפה Theruma gnajin jopha.

[i] תרומה בינונית Theruma benonith.

[k] תרומה עין רעה Theruma gnajin regna.

[l] Epiphan. contr. Pharis. pag. 11.

[m] Maimonid. in Biccurim. c. 4. ſect. 16.

went, they ſay, I rejoyced in them that ſaid unto me, we will goe into the houſe of the Lord &c. Pſalm 122. Unto this, and other like manner of ſolemn aſſemblies, the *Prophet* hath reference, ſaying, *Ye ſhal have a ſong as in a night when an holy ſolemnity is kept, and gladneſſe of heart, as when one goeth with a pipe to come unto the mountain of the Lord, Eſa* 30.29.

The *firſtlings*, or *firſt-born* of man and beaſt, the *Lord* challenged as his own, *Exod* 13. The ground of this Law was, becauſe *God ſmote all the firſt born in Egypt from man to beaſt, but ſpared the Iſraelites*; for a perpetuall memory of which benefit, he commanded them to ſanctifie all their *firſt-born males* unto him. Now the *firſt-born of men, and unclean beaſts*, were redeemed for five ſilver ſhekels of the *Sanctuary*, paid unto the *Prieſts* for each of them, *Numb*. 18 15.16. Unto this Saint *Peter* alludeth, ſaying, *We are not redeemed with corruptible things, as ſilver and gold*, 1 *Pet* 1.18. The *firſtlings of clean beaſts* ought to be ſacrificed, their blood to be ſprinkled on the Altar, their fat to be burnt for a burnt offering, and their fleſh to return to the *Prieſts*.

Obſerve how God would be honoured by the *firſtlings of men and cattell*; by the *firſt fruits of trees, and of the earth, in the ſheaf, in the threſhing floor, in the dough, in the loaves*; All which teach us *to conſecrate the firſt and prime of our years unto the Lord.*

CHAP. III.

Of Tithes.

WE are here to enquire; *Firſt, what things* in generall were tithable: *Secondly*, how many *kindes of tithes* there were: *Thirdly*, the *time* when each ſort of *tithe* began to be *tithable*.

Firſt, their yearly increaſe was either *Cattel*, *fruits of the Trees*, or *fruits of the Land*; of [a] *all thoſe* they paid *tithes*, even to mint, aniſe, and cummine. *Theſe things they ought not to leave undone*, *Mat.* 23.23.

Secondly, the *ſorts of tythes* payd out of the fruits, both of the trees and the land, by the Husbandman, were *two*, paid in this manner: When the Harveſt had been ended, and all gathered, then the Husbandman laid aſide his *great Theruma*, otherwiſe called the *firſt fruits of his threſhing-floor*, of which it hath been ſpoken in the *Chapter of firſt fruits*. This being done, then out of the remainder he paid a *tenth part* unto the *Levites*, and this they termed * *Magnaſher riſchon*, the *firſt tythe*, *Tob.* 1.7. this was alwayes paid in kinde, and as it ſeemeth to me, it was not brought up to *Jeruſalem* by the Husbandman, [b] (others think otherwiſe) but paid unto the *Levites* in the ſeverall Cities of tillage, *Nehem.* 10.37. out of this *firſt tythe*, the *Levites* paid a *tenth portion* unto the *Prieſts*; this they termed * *Magnaſher min hammagnaſher*, *the tythe of the tythes*, *Neh.* 10.38. and *Decima ſanctificatum*, the *tythe of holy things*, 2 *Chron* 31.6. this the *Levites* brought up to the houſe of *God*, *Nehem.* 10.38. When the *Levites* had paid this tenth portion unto the *Prieſts*, then the *Levites* and their Families might eat the remainder of the firſt tithe in any place, even out of *Jeruſalem* *Numb* 18.31.

This *firſt tythe* being paid, the Husbandman payed out of that which remained a *ſecond tythe*; this the Husbandman might pay in kinde if he pleaſed, or if he would, he might by way of commutation pay the worth thereof in money; but when he paid in

money

[a] *Vid. Sixtin. Amama de decimis.*

* מעשר ראשון

[b] *Decimæ primæ neceſſario aut à colono ipſo aut ejus vicario Hieroſolymas deportandæ erant. Sixtin. Amama de decimis.*

* מעשר מן המעשר

money, he added a fifth part, ſo that what in kinde *was ten in the hundred*, that changed into money, was *twelve in the hundred*. This the Husbandman brought up unto *Jeruſalem*, and made a kinde of *Love-feaſt* therewith, unto which he invited the *Prieſts* and *Levites*, only every *third year* he carried it not to *Jeruſalem, but ſpent it at home within his own gates*, upon the *Levite, the Fatherleſſe, the Widows, and the poor, Deut.* 14.18. [a] They reckoned their *third* year from the *Sabbaticall year*, on which the Land reſted; ſo that the *firſt* and *ſecond Tithe* was payd by the Husbandman, the *firſt, ſecond, fourth, and fifth years after the Sabbaticall year*; but upon the *third* and *ſixth years*, only the *firſt Tythe* was paid to the *Levites*, and the *ſecond* was ſpent at home. Hence in reſpect of the *kindes*, this is called [b] *Magnaſher ſcheni*, the *ſecond Tithe, Tob.* 1. 7. in reſpect it was paid to the poor every *third year*, it is called [c] *Magnaſher gnani* πτωχοδεκάτιον, *the poor mans Tythe*, and [d] *Magnaſher ſchelischi, the third Tythe, Tob.* 1. 1 On thoſe years on which it was carried up to *Jeruſalem*, it ought of neceſſity to be eaten within the *Court of the Temple, Deut.* 14.26. and by the *third Tythe* we are to underſtand the *poor mans Tythe* on the *third year*, which year is termed *an year of Tythes, Deut.* 26.12.

They likewiſe *tithed their Cattell. Of their Bullocks, and their Sheep and all that paſſed under the rod, the tenth was holy to the Lord, Levit.* 27. 32. Some Expoſitors underſtand by this phraſe of *paſſing under the rod*, that all Cattell are *tythable* which live under the *cuſtody of a Keeper*, as if there were alluſion to the *Shepherds ſtaffe*, or *Keepers rod* which they uſe in keeping their Cattel. The *Hebrews* more probably underſtand hereby, the *manner of their decimation* or *tithing* their

[a] *Moſes Kotzen. tract. de decima ſecunda. f.* 199

[b] מעשר שני.

[c] מעשר עני.

[d] מעשר שלישי.

their Cattell, which was as followeth. [d] *He that hath Lambs (or Bullocks) thus ſeparateth his tenth, he gathereth all his Lambs, and all his Bullocks into a Fold, to which he maketh a little dore, that two cannot goe forth together; their dams are placed without the dore, to the end, that the Lambs hearing them bleating, might goe forth one after another in order. Then one beginneth to number with his rod, one, two, three &c. and the tenth which cometh forth, whether it be male or female, perfect or blemiſhed, he marketh it with a red mark, ſaying, This is for Tythe.* At this day the *Jews*, though they are not in their own Countrey, neither have any *Leviticall Prieſthood*, yet thoſe who will be reputed religious among them, doe diſtribute in *lieu* of Tithes, the tenth of their increaſe unto the poor, being perſwaded, that *God* doth bleſſe their Eſtates the more: for their uſuall proverb is, [e] *Thegnaſher; biſchbil ſche thegnaſher;* that is, *Pay Tythes that thou mayeſt be rich.*

The *time* of the year from which they reckoned *Tythes*, was different. For [f] *beaſts* they counted the year from *Elul* to *Elul*, that is, from *Auguſt* to *Auguſt*, [g] for *grain, pulſe*, and *hearbs* from *Tiſri* to *Tiſri*, that is, from *September* to *September*: for the *fruits of Trees*, from *Schebat* to *Schebat*, that is, from *January* to *January*.

In this *Synopſis* following (which *Sixtinus Amama* hath taken out of *Scaliger*) the manner of *Iſraels* tything is ſet down.

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[d] *Solomon Iarchi, Levit.* 27. 32. & *Maimonid. de primogenit. c.* 7. §. 1. 5.

[e] תעשר בשביל שתתעשר.

[f] *Talmud. tract. de novo anno ad initium Buxtorf. Synag. Jud. cap.* 12.

[g] *Moſes Kotſen. in præcept. affirm.* 136.

The Huſbandman had growing.

6000	Buſhels in one year.
100	Buſhels was the leaſt that could be paid by the Huſbandman to the *Prieſts*, for the firſt fruits of the threſhing floor.
5900	Buſhels remained to the huſbandman, out of which he paid two Tithes.
590	Buſhels were the firſt tithe to the *Levites*.
59	Buſhels the *Levites* paid the *Prieſts*, which was called the *tithe of the tithes*.
5310	Buſhels remained to the huſbandman, out of which he paid his *ſecond tithe*.
531	Buſhels were the *ſecond tithe*.
4779	Buſhels remained to the huſbandman as his own, all being paid.
1121	Buſhels are the ſum of both Tithes joyned together, which is above a 6th part of the whole, namely, *nineteen* out of 100.

We are to know moreover, that through the corruption of the times, in time of *Hezekiahs* reign Tithes began generally to be neglected, in ſo much that then *Overſeers* were appointed to look to the true payment thereof, 2 *Chron* 31.13. Notwithſtanding partly through the *negligence* of the *Overſeers*, partly through the *covetouſneſs* of the *people*, about one hundred thirty years before our *Saviours Incarnation*, corruption

ruption ſo prevailed, that the people in a manner *neglected all tithes*, yea none or very few payed, either their *firſt ſecond*, or *poor mans tithe*, only he paid the *great heave offering* juſtly. For this reaſon (ſaith[h] *Moſes Kotſenſis*) *in the dayes of Johyn the Prieſt, who ſucceeded Simeon the juſt*, (I take it he meaneth *Johannes Hircanus*) their great Court termed their *Sanhedrim* made a decree, that more faithfull *Overſeers* ſhould be appointed for the tithes. At this time many things became queſtionable, whether they were tithable or no whence the high Court of their *Sanhedrim* decreed, that in the *things doubtfull* (which they termed דמאי *Demai*)[i] though they paid neither *firſt*, nor *poor mans tithe* yet they paid *a ſecond tithe, and a ſmall heave offering*; namely, אחד ממאה *One part of an hundred: Mint, Anniſe, and Cummine* ſeemeth to have been of theſe *doubtfull things*, in which, though the decree of their *Sanhedrim* required but *one in the hundred*, yet the *Phariſees* would pay a juſt tenth, *Matth.* 23. 23. and hence it is that they boaſted, *They gave tithes of all that they poſſeſſed, Luk.* 18. 12. In which they outſtripped the other *Jews*, who in theſe payments took the liberty granted them by the *Sanhedrim*.

CHAP. IV.

Of their Marriages.

IN this Chapter of their *Marriages* we are to conſider, *Firſt*, the diſtinction of their *wives*. *Secondly*, the *manner of their betrothings*. *Thirdly*, the *rites and ceremonies of their marriage*. *Laſtly*, the *form of their divorce*. The *Patriarchs* in the *Old Teſtament*, had many of them *two ſorts of wives*, both of them were *reputed lawfull*,

[h] Moſes Kotſen. fol. 199. col. 3.

[i] Moſes Kotſenſ. ibid.

Lawfull, and *true wives*, and therefore the children of both were accounted *legitimate*. The *Hebrews* commonly call the one נשים *Naſchim*, *Primary wives*, married with nuptiall ceremonies and rites requiſite. Some derive the word from נשה *Naſcha*, *Oblitus fuit*, *quaſi oblivioſa dicta*, becauſe for the moſt part, *Womens memory is not ſo ſtrong as Mens*: but they think not amiſs, who ſay, that *Women* are ſo called from *oblivion*, or *forgetfulneſſe*, becauſe the fathers family is *forgotten*, and in a manner *extinct in their daughters*, *when they are married*. Hence proceeds that common ſaying of the *Hebrews*, [a] *Familia matris non vocatur familia*: and for the contrary reaſon, a *male childe* is called זכר *Zacar*, from his *memorie*, *becauſe the memorie of the father is preſerved in the* [b] *ſonne*, according to that ſpeech of *Abſalom*, *I have no ſon to keep my name in remembrance*, 2 *Sam*. 18. 18.

The other ſort of wives they call [c] *Pillegſchim*, *Secundary wives*, or *half-wives*; the *Engliſh* tranſlates them *Concubines*, and that not unfitly, for ſometimes the *Hebrew* word it ſelf denoteth an *Infamous ſtrumpet*, or *common harlot*.

The differences between theſe *Concubines*, and the *chief or primary-wives*, are many. 1. A *diſparity* in their authority, or houſhold government: the *Wife* was as *Miſtreſs*, the *Concubine* as an *Handmaid* or *ſervant*. She had only *jus tori*, a true and lawfull *right unto the marriage bed*, as the chief wife had; otherwiſe ſhe was in all reſpects inferior. And this appeareth in the hiſtory of *Sarah* and *Hagar*. Secondly, the *betrothing* was different: the *chief wife*, at her eſpouſals, received from her husband certain *gifts and tokens*, as pledges and ceremonies of the contract. Thus *Abrahams* ſteward (who is probably thought to be *Eliezer*, of

[a] משפחת אם אינה קרויה משפחה *Aben Eſra, Num*. 1. 2.

[b] *Eandem prolis maſculæ rationem habitam apud Græcos teſtatur Euripides.* Στῦλοι γὰρ οἴκων παῖδες ἄρσενες.

[c] פילגש *uxor ſecundaria, vocem compoſitam eſſe aiunt ex* פלג *Dividere, & נש uxor, quaſi uxor diviſa, & dimidia.*

whom we read, *Gen.* 15.2.) gave in *Iſaacs* name unto *Rebecca*, *jewels of ſilver, and jewels of gold, and raiment*, *Gen.* 24.53. This cuſtome was in uſe alſo amongſt the *Grecians*, who called theſe gifts [d] *Ἕδνα*. Moreover, the *chief wife* likewiſe received from her husband a *bill of writing*, or *matrimoniall letters*; whereas the *Concubine* received neither ſuch *gifts*, nor ſuch *letters*. Thirdly, only the *children of the chief wife ſucceeded the father in his inheritance*; the *children of the Concubine received gifts or legacies*: *Abraham gave all his goods to Iſaac*, but unto the *ſons of the Concubines* which *Abraham* had, *Abraham gave gifts*, *Gen.* 25.5,6. And here, by the way, we may take notice, that the *firſt born*, by right of primogeniture, received a *double portion of his fathers goods*: *The father ſhall give him a double portion of all that he hath, for he is the firſt of his ſtrength*, *Deut.* 21.17. Unto this cuſtome the *Prophet Eliſhaes* ſpeech alludeth, when he prayeth *Elijah* that his ſpirit might be *double* upon him, 2 *King.* 2.9. that is, that he might have a *doubl portion of the ſpirit*, in *compariſon of the other Prophets*, or rather the *ſons of the Prophets*, amongſt whom he obtained the place of an *elder brother*, and therefore prayeth for the *right of primogeniture*: ſo that we are not to underſtand him as if he did ambitiouſly deſire a greater meaſure of the ſpirit than reſted upon his *Maſter*, but that he deſired to excell the other *remaining Prophets*, unto whom after he became a *Father*. The [f] *Hebrew* phraſe is in both places the ſame.

Secondly, In their *betrothing* we are to conſider, 1. The *diſtance of time* between their *eſpouſals* and the *conſummation* of their marriage, which ſeems to have contained oftentimes a *full year*, at leaſt *ten moneths*; and this they obſerve from *Rebecca* her brother and mothers

[d] Τάων ἥν κ' ἐθέλησι φίλην ἀνάεδνον ἀγέσθω. Homer. Iliad. 9. vid. etiam Suid. in Ἕδνα.

[e] D. Kimchi 2 Sam. 5 15.

[f] פי שנים *partem duorum*.

they answer unto *Abrahams servant*, desiring that the *Maid* might not depart presently, thus, *Remain after the espousals at least ten dayes*, Gen. 24.55. which ten they interpret, *a yeare, or ten moneths*, understanding thereby[g] that which elsewhere is phrased[h] *two yeares of dayes*, *Gen.* 41.1. But if we should yeeld this interpretation, (although our English, *at least ten dayes*, is more agreeable unto the *Septuagint*, not to the *original*) yet it followeth not, that this time was granted for the setling of any prescribed distance between the espousals and the marriage, but rather, it implyeth the tender affection of the mother towards her daughter, as being loath so suddenly to part with her; notwithstanding it is not unlikely, that there was a competent distance of time between the *first affiancing* and the *consummation of the marriage*, though not *prescribed*, or *limited to any set number of dayes, weeks, or moneths*. The *second* thing considerable in their betrothing, is to inquire the *manner of their espousing*, which was done in *Israel* three wayes: *First*, *by a piece of money*. [i] Secondly, *By writing or a bill*, *By copulation*, *and all these in the presence of witnesses*, at least two: By money, though it were but a farthing, or the worth of a farthing, at which time the man used this, or the like form of words, [k] *Lo thou art betrothed unto me*: And then he gave her the money before witnesses. By writing, and then he wrote the like form of words, *Lo thou art betrothed unto me*: which he gave her before witnesses, and it was written with her name in it, else it was no betrothing. By *copulation*, and then he said likewise, *Lo thou shalt be betrothed unto me by copulation*, and so he was united unto her before two witnesses, after which copulation she was his betrothed wife. If he lay with her by way of *fornication*, and not by the *name of betrothing*; or

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[g] *Onkelos*, & *R. Solomon*.

[h] ימים שנתים *Duorum annorum dierum*.

[i] בכסף בשטר או בביאה נקנית בג׳ דרכים *Moses Kotsens*.

[k] הרי את מקודשת לי *Maimonid. in Ischoth. c.3.§.1.*

whom we read, *Gen.* 15. 2.) gave in *Iſaaks* name unto *Rebecca, jewels of ſilver, and jewels of gold, and raiment,* *Gen.* 24. 53. This cuſtome was in uſe alſo amongſt the *Gratians*, who called theſe gifts [d] Ἕδνα.[e] Moreover, the *chief wife* likewiſe received from her husband a *bill of writing*, or *matrimonial letters*; whereas the *Concubine* received neither ſuch *gifts*, nor ſuch *letters*. Thirdly, only the *children of the chief wife ſucceeded the father in his inheritance*; the *children of the Concubine received gifts or legacies: Abraham* gave *all his goods* to *Iſaak*; but unto the *ſons of the Concubines* which *Abraham* had, *Abraham* gave *gifts*, *Geneſ.* 25. 5, 6. And here, by the way, we may take notice, that the *firſt born*, by right of primogeniture, received a *double portion of his fathers goods*: *The father ſhall give him a double portion of all that he hath, for he is the firſt of his ſtrength* *Deut.* 21. 17. Unto this cuſtome the *Prophet Eliſhas* ſpeech alludeth, when he prayeth *Elijah* that his ſpirit might be *double* upon him, 2 *King.* 1. 9. that is, that he might have a *doubl portion of the ſpirit*, in *compariſon of the other Prophets*, or rather the *ſons of the Prophets*, amongſt whom he obtained the place of an *elder brother*, and therefore prayeth for the *right of primogeniture*: ſo that we are not to underſtand him as if he did ambitiouſly deſire a greater meaſure of the ſpirit than reſted upon his *Maſter*, but that he deſired to excell the other *remaining Prophets*, unto whom afterward he became a *Father*. The [f] *Hebrew* phraſe is in both places the ſame.

Secondly, In their *betrothing* we are to conſider, 1. The *diſtance of time* between the *eſpouſals*, and the *confirmation* of their marriage, which ſome have conceited to have been a *full year*, at leaſt *ten moneths*, and this they obſerve from *Rebecca* her brother and mothers

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[d] Τάων ἥν κ' ἐθέλῃσι φίλην ἀνάεδνον ἀγέσθω. Homer. Iliad. 9. vid. etiam Suid. in Ἕδνα.

[e] D. Kimchi [illegible] Sam. 5. 15.

[f] פי שנים partem duorum.

thers anſwer unto *Abrahams* ſervant, deſiring that the Maid might not depart preſently, but remain after the eſpouſals at leaſt *ten dayes*, *Gen.* 24.55. which text they interpret g *ten moneths*, underſtanding thereby, that which elſewhere is phraſed h *a year of dayes*, *Gen.* 41.1. But if we ſhould yeeld this interpretation, (although our *Engliſh, at leaſt ten dayes*, is more agreeable unto the *Septuagint*, & the *original*) yet it followeth not, that this time was craved for the fulfilling of any preſcribed diſtance between the eſpouſals and the marriage, but rather, it implyeth the tender affection of the mother towards her daughter, as being loath ſo ſuddenly to part with her. Notwithſtanding it is not unlikely, that there was a competent diſtance of time between the *firſt affiancing* and the *confirmation of the marriage*, though not *preſcribed*, or *limited to any ſet number of dayes, weeks or moneths*. The *ſecond* thing conſiderable in their betrothing, is to inquire the *manner of their contracting*, which might be done in *Iſrael* three wayes: Firſt, i *By a piece of money*. Secondly, *By writing*. Thirdly, *By copulation*, *and all theſe in the preſence of witneſſes*. *By a piece of money*, though it were but a farthing, or the worth thereof, at which time the man uſed this, or the like form of words, k *Loe thou art betrothed unto me*: And he gave her the money before witneſſes. *By bill*, and then he wrote the like form of words, *Be thou betrothed unto me*: which he gave her before witneſſes; and it was written with her name in it, elſe it was no betrothing. *By copulation*, and then he ſaid likewiſe, *Loe thou ſhalt be betrothed unto me by copulation*, and ſo he was united unto her before two witneſſes, after which copulation ſhe was his betrothed wife. If he lay with her by way of *fornication*, and not by the *name of betrothing*;

g *Onkelos, & R. Solomon.*

h [illegible] *Duorum annorum dierum.*

i [illegible] *Moſes Kotſenſ.* [illegible] 124.

k הרי את מקודשת לי *Maimonid. in Iſchoth.* c. 3. §. 1.

or if it were by *themſelves*, without the *fore-acquainting of witneſſes*, it was *no betroathing*; how ever he might not lye with her the ſecond time, before the marriage was accompliſhed. And though the *betroathing* might be *any of theſe three wayes*, yet uſually it was by a *piece of money*; and if they would, they might doe it *by writing*: but *betroathing by copulation* was forbidden by the wiſe men of *Iſrael*, and who ſo did it, was chaſtiſed with rods; howbeit the betroathing ſtood in force. Theſe ſolemnities in *betroathing*, were performed by the man and woman, under a tent or canopy made for the purpoſe, called in their language [l] *Chuppa*, *A Tabernacle*, or *Tent*: to this the *Pſalmiſt* alludeth, *Pſal* 19. 4, 5. In them hath he ſet a *Tabernacle* for the *Sunne*, which as a *Bridegroome*, comming out of his *chamber*, rejoyceth as a ſtrong man to run a race.

[l] חופה Elias Thisbit.

Thirdly, the rites and ceremonies of their marriage were performed in the aſſembly of *ten men at leaſt*, with bleſſings and thankſgivings unto *God*, whence the houſe it ſelf was called [m] *Beth hillula*, the *houſe of praiſe*: and their *marriage ſong*, [n] *hillulim*, *praiſes*. The *bridegroomes intimate friends*, which accompanied him, and ſung this *Epithalamium* or *marriage ſong*, were termed υἱοὶ τοῦ νυμφῶνος, *children of the bride-chamber*, *Mat.* 9. 15. Such I conceive thoſe *thirty companions* to have been, which *Sampſon* aſſociated to himſelf, *Judg.* 14. 11. The *form of this praiſe* or *bleſſing*, is at large deſcribed by *Genebrard*, and the ſumme thereof is this: The chief of theſe companions taketh a cup, and bleſſeth it, ſaying, *Bleſſed art thou, O Lord our God, the King of the world, which createſt the fruit of the vine*: Afterward then he ſaith; *Bleſſed be the Lord our God, the King of the world, who hath created man after his*

[m] בית הלולא

[n] הלולים

own image, according to the image of his own likeneſſe, and hath thereby prepared unto himſelf an everlaſting building, bleſſed be thou O Lord, who haſt created him, Then followeth again; *Bleſſed art thou, O Lord our God, who haſt created joy and gladneſſe, the bridegroome and the bride, charity and brotherly love, rejoycing and pleaſure, peace and ſociety: I beſeech thee, O Lord, let there ſuddenly be heard in the cities of Judah, and the ſtreets of Jeruſalem, the voice of joy and gladneſſe, the voice of the bridegroome and the bride: the voice of exaltation in the bride-chamber is ſweeter than any feaſt, and children ſweeter than the ſweetneſſe of a ſong:* and this being ended, he drinketh to the married couple.

This cuſtome of *praiſing God* at ſuch times was not needleſſe, or ſuperfluous, for the *fruit of the womb* was expected as a *ſpeciall bleſſing from God*, and ſo acknowledged by them in that ſaying: That *four keyes* were in the hand of him, who was the *Lord* of the whole world, which were committed neither to *Angel*, nor *Seraphim*; Namely, [o] *Clavis pluviæ, clavis cibationis, clavis ſepulchrorum, & clavis ſterilitatis.* Concerning the *key of rain*, thus ſpeaketh the Scripture; *The Lord will open to thee his good treaſure, Deut.* 28. Concerning the *key of food*, *Thou openeſt thy hands, Pſalm* 145. Concerning the *key of the grave*; *When I ſhal open your ſepulchres, Ezek.* 37. Concerning the *key of barrenneſſe*; *God remembred Rachel, and opened her womb, Gen.* 30. Whereby is intimated, that theſe four things, *God hath reſerved in his own hand and cuſtody*; Namely, *Rain, Food, the Raiſing of our bodies, and the procreation of children.*

The *time of the marriage feaſt* appeareth clearly to have been, *uſually* [p] *ſeven dayes. Sampſon* continued his *feaſt ſeven dayes Jud.* 14. 10 11. And of this *ſeven*

[o] מפתח מטרא
מפתח פרנסה
מפתח קבריא
מפתח עקרתא
Targum Hieroſol. Gen. 30. 22.

[p] *Vid. Thisbit.* in

daies feaſt, [q] *Divines* doe underſtand that ſpeech of *Labans* unto *Jacob*, concerning *Leah : Fulfill her week*, and we will alſo give thee this, *Gen*. 29. 27. In which ſpeech, it is thought that *Laban* did deſire *Jacob*, not to reject and turn away *Leah*, but to confirm the preſent marriage, by fulfilling the *uſuall dayes of her marriage feaſt*. From this cuſtome, together with the practice of *Joſeph*, mourning ſeven dayes for his father, *Gen*. 15. 10. aroſe that uſuall proverb among the *Jews*; *Septem ad convivium, Septem ad luctum*. The chief governor of the feaſt was called [r] *Baal miſchte*, which name is fitly expreſſed by being called the [ſ] *Ruler of the feaſt, Joh*. 2. 9. The *modern Jews in Italy*, when they invite any to a *marriage feaſt*, uſeth this form of words; *Such a one, or ſuch a one intreateth you to credit his daughters marriage, with your preſence at the feaſt, &c*. Then he which is invited replyeth, [t] *Mazal tob* : which ſome interpret to be the wiſhing of *good luck* in generall; but I rather think, that hereby was wiſhed to the married parties, *a ſpeciall bleſſing in the procreation of children* : whence the *wedding ring*, given unto the Bridewiſe, had [u] this inſcription or poſie, *Mazal tob*; and the *Hebrews* call the *Planet Jupiter, Mazal*, whoſe influence, they thought to be of great efficacy and force of generation : but in truth, *Mazal* ſignifieth any other Planet or Starre in the heaven, according to that *Hebrew* proverb; [x] *There is no herb in the earth, which hath not a Mazal, or Star, in the firmament anſwering it, and ſtriking it, ſaying, Grow*. Now *tob* ſignifieth *good*, ſo that the phraſe ſoundeth as much as, *Be it done in a good hour*, or *under a good Planet*.

At the time of the marriage alſo, the man gave his wife a *dowry bill*, which the *Scrivener wrote*, and the Bridegroome

[q] *Auguſtin. quæſt. ſuper Gen*. 88.

[r] בעל משתה

[ſ] Ἀρχιτρίκλινος

[t] מזל טוב *Stukius de conviv. l*. 2. *c*. 3.

[u] *Munſter. Gen*. 3?

[x] *Non eſt tibi ulla herba inferius cui non ſit Mazal in firmamento, & ferit ipſam τὸ Mazal, & dicit ei, Creſce*.

Bridegroome paid for, whereby he endowed his ſpouſe, if ſhe were a *virgin*, with two hundred deneyrs (that is, fifty ſhekels) and if ſhe had been married before, with an hundred deneyrs (that is, twenty five ſhekels) and this was called the *root* or *principall of the dowry* : the *dowry* might not be leſſe, but more, ſo much as he would, though it were to a talent of gold. There is mention of a *contract* between *Tobias* and *Sarra*, and that was performed, *not by a Scrivner*, but by *Raguel*, the womans father; where we may obſerve, that before the writing of this bill, there was a *giving of the woman unto her husband*. The form of words there uſed is, *Behold, take her after the law of Moſes*, *Tobit*. 7. 16. A copy of this dowry-bill is taken by *Bertram*, out of the *Babylon Talmud*. The words thereof are thus;[y] *Upon the ſixth day of the week, the 4th of the moneth Sivan, in the year five thouſand two hundred fifty four of the creation of the world. according to the computation which we uſe here at Maſsilia a City which is ſituate neer the Sea ſhoare, the bridegroom Rabbi Moſes, the ſonne of Rabbi Jehuda, ſaid unto the bridewife Clarona, the daughter of Rabbi David the ſonne of Rabbi Moſes a Citizen of Lisbone; Be unto me a wife according to the law of Moſes and Iſrael; and I according to the word of God will worſhip, honour, maintain, and govern thee, according to the manner of the husbands among the Jews, which doe worſhip, honour, maintain and govern their wives faithfully. I alſo doe beſtow upon thee, the dowry of thy viginity, two hundred deneyrs in ſilver, which belong unto thee by the law; and moreover, thy food, thy apparrell, ſufficient neceſſaries, as likewiſe thee knowledge of thee, according to the cuſtome of all the earth.* Thus *Clarona* the *Virgin* reſted, and became a *wife* to

[y] Talmud. Rab. vid. Buxtorf. Grammatic. Chald. p. 383.

Rabbi Moſes, the ſonne of *Jehuda* the Bridgegroom.

After the marriage was finiſhed, then the wife might challenge from her husband three things as debt. 1. *Food*. 2. *Apparrell*. 3. *Cohabitation*, or *the right of the bed*; which they note from *Exod*. 20. 10. where it is ſaid, if he take him another wife, *her food, her raiment, and her duty of marriage ſhal he not diminiſh*. And unto this the *Apoſtle* alludeth, calling it, *Due benevolence*, 1 *Cor*. 7. 3.

The wife, when ſhe was firſt preſented unto her husband, covered her head with a *veil*, in token of *ſubjection*. *Rebecca* took a *veil*, and covered her ſelf, *Gen*. 24. 65. and for this cauſe (namely in *ſign of ſubjection*) ought the woman to have power on her head, 1 *Corinth*. 11. 10. whereby *power*, the *Apoſtle* underſtandeth a *veil*. Doe any ask the queſtion, why he ſhould denote this *veil* by the name of *power*, eſpecially ſeeing it was in *token of ſubjection*? The *Apoſtle* being an *Hebrew* of the *Hebrews*, might have reſpect unto the *Hebrew* word [z] *Radid*, ſignifying a *veil*, which commeth from the root *Radad*, *to bear rule and authority*, and ſo might uſe the *Greek* word, ſignifying [a] *power*, in the ſame ſenſe as the *Hebrews* did. And in truth, what is this *ſubjection* to the husband, but a kind of *power* and *protection* derived unto the *wife*, in compariſon of her former ſtate, being a *Virgin*? and therefore in caſe her husband was jealous of her, amongſt other tokens of ſorrow, ſhe was commanded to ſtand at her triall with her [b] *head uncovered*, *Numb* 5. 18. intimating thereby, that if ſhe could not then clear her ſelf, ſhe was from thence forward, deprived of all *power*, which heretofore ſhe enjoyed by the means of her husband.

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[z] רדיד *Velamen mulieris, à verbo* רדד *Subjecit.*

[a] Ἐξουσίας.

[b] בלא רדיד *Sine Radid. ἄνευ ἐξουσίας. Sic ego interpretor verba Maimon. in Sota. c. 3. ſect. 5.*

After the marriage was finiſhed, ſometimes there was permitted a *Bill of divorce*; this the *Hebrews* called [c] *Sepher Kerithuth, a bill of cutting off*, becauſe the woman is by this means *cut off from her husbands family.* [d] *Ten things* were thought requiſite as the *root* and foundation of a *divorce.* 1. *That a man put her not away but of his own will.* 2. *That he put her away by writing, not by any other thing.* 3. *That the matter of the writing be to divorce her, and put her away out of her poſſeſſion.* 4. *That the matter of that divorcement be between him and her.* 5. *That it be written by her name.* 6. *That there be no action wanting after the writing thereof, ſave the delivery of it to her.* 7. *That he give it unto her.* 8. *That he give it her before witneſſes.* 9. *That he give it her by the law of divorces.* 10. *That it be the husband or his deputy,* * *that delivereth it unto her.* The form or copy of this *Bill of divorcement was,* as it followeth.

[e] *Upon ſuch a day of the week, ſuch and ſuch of the moneth* N. *ſuch or ſuch an year of the creation of the world, according to the computation which we uſe here in this City* N. *ſituate neer the river* N. *that I of the Country of* N. *the ſon of Rabbi* N. *of the Country of* N. *But now I dwelling in ſuch or ſuch a place neer ſuch or ſuch a river, have deſired of mine own free wil, without any coaction, and have divorced, diſmiſſed, and caſt out thee, thee I ſay, thee my wife* N. *of the Country* N *the daughter of Rabbi* N. *dwelling in ſuch or ſuch a Country, and dwelling now in ſuch or ſuch a place, ſituate neer ſuch or ſuch a river, which haſt been my wife heretofore; but now I doe divorce thee, diſmiſſe thee, and caſt thee out, that thou maieſt be free, and have the rule of thy ſelf, to depart, and to marry with any other man, whom thou wilt, and let no man be refuſed by thee for me, from this day forward for ever. Thus be thou lawfull for any man, and this ſhall be to thee from me, a bill*

of

[c] ספר כריתות *Græce* βιβλίον ἀποστασίου

[d] *Maimon. de divort. c.* 1. §. 1.

[e] *Hæc forma reperitur apud Moſem Kotſenſem fol.* 133. *Aliud exemplar ibidem habeatur. It. in Moſe Ægyptio part.* 2. *f.* 59. *unde deſumpta eſt hæc teſtium ſubſcriptio quam appoſuimus.*

of ſeparation, a bill of divorce, and a letter of diſmiſsion.
According to the Law
of Moſes *and Iſrael.*

N. *the ſon of* N. *witneſſe.*
N. *the ſon of* N. *witneſſe.*

[f] *Solomon. Iarchi Hoſ. cap. 1. 10.*
[g] *Maimon. de divort. cap. 11. §. 18.*

This *bill* was written by a [f] *Scrivener*, or *publick Notarie.* And [g] furthermore, a woman being *divorced*, or otherwiſe *a widow*, it was not lawfull for her to marrie again, till ſhe had *tarried ninety dayes, beſides the day of her divorce, or of her husbands death, and her laſt eſpouſals: to the end that ſhe might be known whether ſhe were with child or no, and that there might be proof, whether it were the ſeed of her firſt husband or of the ſecond.*

It was a common cuſtome among the *Romans*, about the time of our *Saviours* birth, even for the women to *divorce* their *husbands*, and to *marry* again at their pleaſure. Of this *Heathen* Authors ſpeak:

----Sic fiunt octo mariti
Quinque per autumnos.
Juvenal. Satyr. 6. verſ. 230.
Et nubet decimo jam Theleſina viro.
Martial lib. 8.

[h] *Senec. 3. de Beneſ. 16.*
[i] *Plutarch. in Alcibiade.*

[h] *Non conſulum ſed maritorum numero annos ſuos computant, &c.* The bill tendred by the woman was termed [i] γράμματα ἀπολείψεως, *Letters of forſaking, not letters of cutting off, or putting away.* This ſame practiſe was in uſe alſo among the *Hebrews.* Hence is that ſaying of our Saviour, *If a woman ſhall put away her husband, and be married to another, &c Mark.* 10. 12. Now although at that time humane laws forbad not *marriages renewed with others upon ſuch divoces*, yet *Gods* law condemned both ſuch *divorces* and ſuch *marriages*, and before *God*, perſons marrying after ſuch divorcements,

were reputed *digamites*, that is, to have *two husbands, or two wives.* For this reaſon, a *Miniſter* above others is commanded to be μιᾶς γυναικὸς ἀνήρ, *The husband of one wife*, 1 *Tim*.3.2. And the *woman* ſhe is commanded to be ἑνὸς ἀνδρὸς γυνή, *the wife of one husband*, 1 *Tim*.5.9. In which texts, *ſecond marriages* (in caſe of the husbands or wives death) are no more ſorbidden, than the Poet forbad them in the like Phraſe:

Unico gaudens mulier marito.
Horat carmin 3.14.

Note in the laſt place, that among the *Jews* the Bride woman alſo brought a *dowry* to her husband; it was ſometimes *more*, ſometimes *leſſe*: it was called by the [k] *Rabbines* נדוניא *Nedunia. Raguel gave with his daughter Sarra, halfe his goods, ſervants, and cattell, and money*, *Tob*.10.10.

Chap. V.

Of their Burials.

AT the time of a mans death, before his *Buriall*, many Ceremonies were obſerved. *Firſt*, the next of the kinne cloſed the eyes of the deceaſed body. *Joſeph ſhall put his hands upon thine eyes*, *Gen*.46.4. This was likewiſe practiſed both by the *Romans* and the *Grecians*.

Ille meos oculos comprimat, ille tuos. Ovid.
ὄσσε καθαιρήσουσι θανόντι περ Homer. Iliad. 11.

Secondly, they *waſhed* the body being dead. *Tabitha died, and when they had waſhed her, they laid her up in an upper Chamber*, *Act* 9 37. The *Baptization* or *waſhing* at ſuch a time, was threefold. The *firſt*, was βαπτιζόμενος ἀπὸ νεκροῦ, *Eccleſ*.34 26. *a waſhing from the pollution con-*

tracted

[k] Elias Thisbi. It. Solom. Iarchi Gen. 31.15.

tracted by the touch of a dead carcaſſe; ſo that if haply any ignorantly and unawares became thus unclean, then was he by a kinde of *waſhing* to be made clean again. The *ſecond* was βαπτισμὸς τῶν νεκρῶν, *A Baptization*, or *waſhing of the dead corps it ſelf*; thus *Tabitha* was *waſhed*: neither is the word βαπτισμὸς unuſually applied to *common waſhings*, as *Mark.* 7. 4. we read of the *waſhing of cups, pots, veſſels, tables*; The *Greek* is βαπτισμὸς. The *firſt* of theſe waſhings was proper to the *Jews*: this *ſecond* in uſe with *Jews*, [a] *Chriſtians*, and [b] *Heathens*: the *third* (which was βαπτισμὸς ὑπὲρ τῶν νεκρῶν, *A Baptization for the dead*, 1 *Cor.* 15. 9.) proper to ſome *amiſſe led Chriſtians*. It may be demanded what manner of *Baptiſme* this was? With ſubmiſſion of my judgement, I underſtand this place with [c] Saint *Ambroſe* of a *Sacramentall waſhing*, applied unto ſome living man in the name and behalf of his friend dying without *Baptiſme*, out of a ſuperſtitious conceit, that the *Sacrament* thus conferred to one alive, in the name of the deceaſed, might be available for the other dying *unbaptized*. As if the *Apoſtle* did wound thoſe ſuperſtitious *Corinthians* with their own quils, and prove the reſurrection of the dead from their own erroneous practiſe, telling them in effect, that their ſuperſtitious cuſtome of *baptizing* the living for the dead, were vain and bootleſſe, if there were no reſurrection. And therefore the *Apoſtle* uſeth an emphaticall *diſtinction of the perſons*, in the next immediate verſe, ſaying; Why are *we* alſo in jeopardy every hour? He inferreth the reſurrection by force of a *double* argument, the *firſt*, drawn from *their* ſuperſtitious *Baptization* for the dead: the *ſecond*, from the hourly jeopardy and perill wherein we, that is, himſelf and other *Chriſtians* are. So that as that *Father*

[a] *Tertullian. Apoloz. cap.* 47. *It.* [b] *Euſeb. hiſt. lib.* 7. *cap.* 17.

[b] *Corpuſque lavent frigentis & ungunt, Virg. lib.* 6 *Æneid.*

[c] *Ambroſ.* 1 *Cor.* 16. 29.

ther noteth, the *Apoſtle* doth not hereby *approve* their doing, but *evinceth* their hope of the reſurrection from their own practice, though erroneous. That there was [d] *Vicarium tale baptiſma* (as *Tertullian* calleth it) in uſe among the *Marcionites*, is evident, yea, amongſt the [e] *Corinthians* alſo: the manner thereof is thus deſcribed; [f] *When any Catechumeniſt died, ſome living perſon placed under the bed of the deceaſed, they came unto the deceaſed party, and asked him whether he would be baptized? then he replying nothing, the party under the bed anſwered for him, ſaying, that he would be baptized: and then they baptized him for the dead, as if they acted a play upon the ſtage.*

The *third* Ceremony uſed by the *Jews* towards the dead party, was the *embalming* of the corps, which for the main thereof, it is probable they learned from the *Egyptians*, for we finde *Joſeph* to be the *firſt* that practiſed it, *Gen.* 50. 2. The *Egyptian* manner of *embalming* was thus: [g] *They took out the bowels of the dead, they cleanſed them and waſhed them with the wine of Dates, and after that again with Odors: then filled they the bowels with pure Mirrh beaten, and Caſſia, and other Odors (except Frankincenſe) and ſewed them up. After this, they ſeaſoned the corps hidden in Nitre ſeventy daies, not longer: after ſeventy dayes they waſhed the corps, and wrapped it in fine linnen cloth gummed, which gum the Egyptians often uſed in ſtead of glew.* The *Greeks* termed it ταριχεύειν. And the uſe thereof was for the *preſervation* of the body, that it might not putrifie, and therefore when the funeral obſequies were not long delaied, they uſed *another kinde of embalming*, namely, an external and outward application of Spices and Odors, without the unbowelling of the corps. This the *Greeks* termed [h] ἐνταφιάζειν This was uſed

[d] *Tertullian. lib. c. reſurrect. carnis.*

[e] *Epiphan. de Cerinthianis hæreſ. 28. Chryſoſt. 1 Cor. 15.*

[g] *Herodot. Euterp.*

[h] *Uſurpatur tamen τὸ ἐνταφιάζειν in ſcripturis, lata ſignificatione, ad denotandam utramque conditurum. Imo ἐνταφιάζειν occurrit, Gen. 50. 26. pro eo, quod in Hebraeo. ויחנטו Et aromatibus condiverunt.*

uſed toward our *Saviour Chriſt*, *John* 19 40.

Sometimes they did uſe *to burn the corps*, preſerving only the bones in ſome urn or pitcher, *Amos* 6. 10. but commonly they interred the whole body, and buried it in the earth. The ancient *Jews*, if they received not from their Anceſtors, then would they purchaſe *a burial place* themſelves, for the buriall of them and their Family. The form of that place was thus; [i] It was a *Vault* hewed out in a *rock*, [i] ſix cubits long, and four broad, in which eight other cels or leſſer holes (or as ſome ſay thirteen) were made, as ſo many diſtinct receptacles, or *tombes* for the dead bodies to be laid in: As often as they buried any, they were wont to *role a great ſtone to the mouth of the cave*. The *cave* or *vault* it ſelf they termed from the act of buriall, [k] *Keber*, which ſignifieth a *place of buriall*, or from its form, [l] *Magnara*, a *denne* or *cave*. The ſeverall *cels* or receptacles in which the body was laid, they called [m] *cucim*, *graves*, *tombes*, and the *ſtone* they named [n] *Golel*, A *rolling ſtone*. This giveth great light to that in the *Goſpel*, *Joſeph* took the body of *Chriſt*, and wrapped it in a clean linnen cloth, and put it in his new *tombe*, which he had hewen out in a rock, and *rolled a great ſtone to the dore of the Sepulchre*, *Mat*. 27. 59, 60. Theſe *caves* or *vaults* the wealthier ſort would *paint*, *garniſh*, and *beautifie at the mouth* or entrance of them: hence cometh that phraſe, *Sepulchra dealbata*, *painted tombes*: As often as they had occaſion to mention or ſpeak of any friend deceaſed, they uſed that in the *Proverbs*, *The memory of the juſt is bleſſed*, *Prov*. 10. 7. Hence the *Rabbies*, in their quotations of any worthy Author deceaſed, uſually ſubjoyn this honourable commemoration, [o] *Benedicta memoria* N. *Jacob*, *or ſuch a one of bleſſed memory*.

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[i] ו אמות על ד׳ *Talmud. Seder Nezik in Babab. athra c.* 6.

[k] קבר

[l] מערה

[m] כוכים

[n] גולל

[o] זכרונו לברכה : *Memoria ejus ſit in benedictione.*

But their uſuall Epitaph or Inſcription upon their Sepulchres, was, [p] *Let his ſoule be bound up in the Garden of Eden, or in the bundle of the living, Amen, Amen, Amen, Selah.*

The latter *Jews* have been ſtrangely conceited concerning the place of Burials, and are perſwaded, that if an *Iſraelite* be buried in any ſtrange Country out of the promiſed Land, he ſhall not be partaker ſo much as of reſurrection, except the *Lord* vouchſafe to make him *hollow paſſages* under the earth, thorow which his body by a continuall volutation and rolling, may be brought into the Land of *Canaan*. The ground hereof is taken from the charge of *Jacob* unto his Son *Joſeph*, that he ſhould not bury him in the Land of *Egypt*, but in *Canaan*. [q] For which charge they aſſigne three reaſons. *Firſt*, becauſe he foreſaw by the ſpirit of Propheſie, that the duſt of that Land ſhould afterward be turned into lice. *Secondly*, becauſe thoſe who died out of the holy Land, ſhould not riſe again without a painfull rolling and tumbling of their bodies through theſe hollow paſſages. *Thirdly*, that the *Egyptians* might not idolatrouſly worſhip him.

They made a Feaſt at their Burials, which is ſtiled *The bread of men*, *Ezek*. 24.17. And *a cup of conſolation*, *Jere*. 16.7. becauſe it was adminiſtred to comfort thoſe that were ſad of heart. It much reſembled the *Roman Silicernium*.

From thoſe two places laſt quoted we may obſerve that at the Buriall of their friends, they uſed theſe Ceremonies which follow, ſome to teſtifie, ſome to mitigate their griefe. 1. *Cutting themſelves*, that is, wounding or cutting any part of their body with any kinde of Inſtrument.

r This

[p] נשמתו תהא צרורה בגן עדן א אמן סלה. וגו in *Sheindler*.

[q] *Solom. Iarchi, Gen*. 47.19.

[r] This practice was learned from the *Heathens*, who were wont not only to ſcratch their face, but to punch and prick certain parts of their body with a needle, and then cover it over with ink, which they uſed as a ſpeciall Ceremonie in their ſuperſtitious worſhip, and therefore it is forbid, *Deut.* 14. 1. *Secondly, making themſelves bald*, which was done divers manners of waies; either by *ſhaving their hair*, or *plucking it off* with their hands, or by *impoiſoned plaiſters to make it fall off.* Other nations were wont to ſhave off the [s] hair of their head, and to offer it in the behalf of the dead: they did ſometimes ſhave their cheeks, ſometimes their eye-lids: and this alſo being an *Heatheniſh* cuſtome, was likewiſe forbidden in *Iſrael*, *Deut.* 14. 1. *Thirdly, going bare headed*, that they might caſt duſt or aſhes upon their heads, ſignifying thereby, that they were *unworthy the ground on which they went.* *Fourthly, going bare-footed*, for their greater humiliation. *Fifthly, the covering of their lips*, for that was a ſpeciall ſigne of ſorrow, and ſhame. *The Seers ſhall be aſhamed, &c.* they ſhall all *cover their lips*, for they have no anſwer of *God*, *Mich.* 3. 7. If it be demanded how they covered their lips? it is thought they did it [t] *by caſting the ſkirt of their cloke or garment over them.* *Sixthly*, [u] *renting their clothes.* *Seventhly, putting ſackcloth about their loyns, Gen.* 37. 34. Theſe were generall token of griefe, uſed upon all extraordinary occaſions of ſorrow. Two other there were, more proper to Burials, to augment their grief. *Firſt, Minſtrels*, who with their ſad tunes inclined the affections of the people to mourning. [x] Of theſe there were *two ſorts*: Some playing on *Pipes*, other ſounding *Trumpets*. At the Funerall of Noble men, or old men, they uſed a *Trumpet*: At the Funerall of

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[r] *Gentes quaſdam corporis partes acu vulnerabant, vel alias incidebant, atramentumq; ſuper ponebant, quod in cultum dæmonum ſuorum fiebat præcipitur ergo ne ullo pacto ſicut gentes ferirent carnes ſuas: quemadmodum Sacerdotes Cybeles & diæ Sororum, ut refert Lucianus* P. Fag. Deut. 14. 1. *unguibus ora ſoror fœdans & pectora pugnis. Virg. lib. 4. Æneid.*

[s] *Sectis fratri impoſuere capillos. Ovid. met.* 3.

[t] *D. Kimchi. & Aben Eſra. P. Fag. Levit.* 14. 45.

[u] *Siſſaque Polixena palla, Juvenal. Satyr.* 10.

[x] *Majoris ætatis funera ad tubam proferre ſolebant: minoris verò ætatis ad tibias. Servius Æneid. lib.* 5.

the common people, or children, they uſed a [y] *pipe.* In this reſpect it is ſaid; *That Jeſus when he raiſed Jairus his daughter, caſt out the minſtrels, Mat.* 9. 23. *Secondly,* women hired to ſing at burials for the ſame purpoſe, and likewiſe by outward ſignifications of ſorrow, to move the company, and more ſtrongly to affect them, *call for the mourning women, &c. and ſend for skilfull women, Jerem.* 9. 17. Theſe the *Romans* called *Præſicæ, quaſi in hoc ipſum præfectæ, Chief or skilfull mourners.*

[y] *Tibia cui teneros ſuetum deducere manes Lege Phrygum Caſſa, Statius, Theb. lib. 6. verſ.* 1. 2.

Chap. VI.

Of their Oathes.

The manner of *ſwearing,* was ſometimes *by lifting up their hands towards heaven; Abraham* ſaid to the *King of Sodome, I have lifted up my hand unto the Lord;* that is, I have *ſworn,* that I will not take from a thread even to a ſhoe-latchet, *Gen.* 14. 22. Unto which cuſtome the Pſalmiſt ſeemeth to allude, *Pſal.* 106. 26. *He lifted up his hand,* that is, *he ſware.* Sometimes he that took the oath, *did put his hand under the others thigh,* which adminiſtred the oath. We read this manner of adminiſtration to have been uſed by *Abraham, Gen.* 24. 2. and *Jacob, Gen.* 47. 29. Which ceremony [a] ſome interpret to be as a *token of ſubjection;* [b] others as a *myſtery of circumciſion,* the ſign whereof they bore about that place of their body; [c] others more probably think it to be a *myſterious ſignification of Chriſt the promiſed ſeed,* who was to come out of *Abrahams loyns,* or *thigh;* as the like phraſe is uſed, *Gen.* 46. 26. the ſouls that came out of *Jacobs thigh.* Sometimes alſo the manner of the depo-

[a] *Aben Ezra, Gen.* 24. 2.

[b] [illegible]

[c] [illegible]

ſing, was to ſtand before the Altar, 1 King. 8. 31. Which was alſo the cuſtome of the [d] Athenians, the [e] Carthagenians, and the [f] Romans.

The object of a lawfull oath was, and is, only the Lord: whence he that took the oath, was ſaid to confeſſe unto God. Compare Eſay 45. 23. with Rom. 14. 11. And the ancient form of impoſing an oath was this, *Give glory to God*, Joſ. 7. 19. John 9. 24. Now God was glorified by an oath, becauſe thereby there was a ſolemn confeſſion and acknowledgment of Gods *omnipreſence*, that he is preſent in every place; of his *omniſcience*, that he knoweth all ſecrets; of his *truth*, that he is *a maintainer of truth*, and *an avenger of falſhood*; of his *juſtice*, that he is *willing*, and his *omnipotency*, that he is *able* to puniſh thoſe, that by ſwearing ſhal diſhonour him. And as the *object of a lawfull oath* was *only God*; So it is implyed that it was not raſhly or unadviſedly to be undertaken, but by a kind of neceſſity *impoſed*, for the *Hebrew* word [illegible] is a paſſive, and ſignifieth *to be ſworn*, rather than *to ſwear*.

In corrupter times they were wont to ſwear *by the* [g] *creatures*, but the *Jews* chiefly *by Hieruſalem, by the Temple, by the gold of the Temple, by the Altar, and the gift on the Altar*. This *gift* in *Hebrew* was termed *Corban*, and it was one of thoſe [h] oaths, which in our *Saviour Chriſts* time the *Scribes* and *Phariſees* accounted principally obligatory. If any ſwore *by the Altar*, it was nothing; but if any ſwore by the *oblation of the Altar*, he was bound to perform it, *Mat.* 23. 18. yea although *Gods law* injoyned honour, and relief towards parents, yet if they had bound themſelves by this *oath Corban*, that they would not help or relieve their parents, they taught they were diſcharged. Whence ſaith their [i] *Talmud*, *Every one ought to honour his Father*

[d] Alex. ab Alex. l. 5. c. 10.

[e] Livius dec. 3. l. 1. & Valer. Max. l. 9. c. 3.

[f] Jures licet & Samothracum & noſtrorum aras Juvenal. Sat. 3.

[g] *Allium, porrum & cepas inter deos jurejurando habuerunt Ægiptii.* Plin. lib. 19. c. 6. Item Juvenalis Sat. 15.

[h] Ἐν οἷς μετὰ πάντων, ἄλλων καὶ τὸν καλούμενον ὅρκον κορβᾶν καταριθμεῖ. *Inter quæ ſacramenta* [illegible] *cum quibuſdam aliis* [illegible] *dum* [illegible] *ban* [illegible], *annumerat.* Joſeph. contra [illegible] lib. 1 p. 147.

[i] Talmud. Hieroſolymit. tract. de votis, cap. 10.

ther and Mother, *except he hath vowed the contrary*. And it is evident, that the *Jews* did often, by ſolemn vows and [k] *oaths bind themſelves, that they would never doe good to ſuch, or ſuch a man*. We muſt furthermore know, that uſually to their oaths there was an *execration* or *conditionall curſe* annexed, which ſometimes was expreſſed, as, *If I doe not thus, and thus then the Lord doe ſo to me, and more alſo*, 1 *Sam*. 14. 44. Alſo 1 *King*. 20. 10. Sometimes it is *underſtood*, as *I have ſworn, if I take from a thread to a ſhoe Latchet*, *Gen*. 14. 22. *then let the Lord doe ſo to me, and more alſo*; this or the like is *underſtood*, and maketh the former part of the oath to ſound negatively; as if *Abraham* had ſaid, *I have ſworn, I will not take from a thread to a ſhoe-latchet*. In like manner, *Pſal*. 95. I have ſworn, *if they ſhall enter into my reſt*: that is, *They ſhall not enter into my reſt*. *Heb*. 3. 18. This helpeth the expoſition of that difficult place, *Mat*. 15. 5. which we read, [l] *by the gift that is offered by me thou mayſt have profit*: but if we conceive it thus, according to the forme of the oath *Corban*; *By Corban if thou receive any profit by me*; and underſtand the execration implyed, *Then let God doe thus and much more to me*, the ſenſe will be thus; *By Corban thou ſhalt receive no profit by me*. This expoſition is as agreeable to the ſcope of the place, as it is to their form of ſwearing, and plainly ſheweth how the Phariſees, by their traditions, tranſgreſſed the commandement of *God*. For *God* commanded, ſaying: *Honour thy Father, and thy Mother*. But the *Scribes* and *Phariſees* ſaid: Whoſoever ſhould ſay to his father or mother ſeeking relief, *By Corban thou ſhalt receive no profit from me*, he was diſcharged.

[k] Ὀ[illegible] τῷ δεῖν μὴ παρέξειν [illegible] *jurejurando obſtringunt hunc vel illum hominem nihil e commodis* [illegible] *lib. de ſpecialibus* [illegible] *p*. 595.

[l] Δῶρον, ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς: *per Corban, ſi quicquam tibi profecero: Interpretor* ἐὰν *Si quidquam: quemadmodum* ὃς ἐὰν *ſi quiſquam*, *Mat*. 10. 14 & *Matt*. 23. 18. *In execratione ſive* [illegible] *mergat. Per Corban nihil tibi prodero.* [illegible] *rum, ſi quis* [illegible] *geat, quòd in fonte ſit* κορβᾶν, *non per Corban, vel* ὃ κορβᾶν, *ſciendum, quod ſimilis ellipſis in jurandi formulis non eſt inuſitata, hinc* [illegible] *valet* [illegible] per domicilium hoc. *Vid. Druſium de tribus ſectis l*. 2. *cap*. 17.

Chap. VII.

Of their writing, their Maſorites, and their work.

WRiting in no Nation came to its perfection on a ſudden, but by degrees: The opinions of the ancient concerning the authors and inventors of letters, are different. Some ſay [a] *Cadmus* brought the uſe of letters into *Greece*; others ſay, [b] *Palamedes*: [c] ſome ſay, *Rhadamanthus* brought them into *Aſſyria*: *Memnon* into *Egypt*: *Hercules* into *Phrygia*: and *Carmenta* into *Latium*. Likewiſe ſome ſay the *Phenicians* had *firſt* the knowledge and uſe of letters.

Phœnices primi (famæ ſi credimus) auſi
Manſuram rudibus vocem ſignare figuris.
Lucan.

Others ſay the [d] *Ethiopians*: [e] others the *Aſſyrians*. But upon better grounds it is thought, that [f] *Moſes firſt taught the uſe of letters to the Jews*, and that the *Pheniceans* learned them from the *Jews*, and the *Grecians* from the *Pheniceans*.

In like manner, the matter upon which men wrote, in ruder times was different. Some wrote on *rindes of trees*, whence *Liber*, ſignifying originally *a rinde of a tree*, is now uſed for *a book*: [g] ſome wrote on *tile ſtones* with a *bone* inſtead of a *pen*; ſome on *Tables*; this laſt was chiefly in uſe among the *Jews*, the *Decalogue* was written in two *tables of ſtone*. Again, write theſe things upon a *table*, *Eſ*. 30. 8. *ἐπὶ πυξίου* ſaith the *Septuagint*, as if the *writing tables* at that time were made of *box trees*. They uſed not then *pens* or *quils*, but a certain inſtrument or *punch*, made of iron or ſteel, called *ſtylus*: it was ſharp at one end, for the more convenient indenting

[a] Plin. l. 7. c. 56. Diodor. Sicul. l. 6. c. 15.

[b] Servius lib. 2. Æneid.

[c] Alex. Genial. l. 1. c. 30.

[d] Diodor. Sicul. l. 4.

[e] Plin. l. 7. c. 56.

[f] Euſeb. præpar. Evang. l. 18.

[g] Diogen. Laert. in vita Cleanthis.

dencing or carving of the characters; and broad at the other, for the ſcraping or blotting out what had been written; whence ſprong that proverbiall ſpeech,[h] *Invertere ſtylum, to unſay what he hath ſaid,* or *to blot out what he hath written: Scribe ſtylo hominis: Write with the pen of man, Eſ.* 8. 1. Afterward, before they came to binde up books in manner as now we have them, they wrote in a *roll of paper* or parchment, which ſometimes was *ten cubits* broad, and *twenty* long, *Zach.* 5. 2. This they called מגלה *Megilla* in *Hebrew*, from *Galal, to roll, Volumen* in *Latine*, in *Engliſh* a *Volume*, from *volvo, to roll*. In the *volume of the book* it is written, *Pſal.* 40. 7. And *Chriſt cloſing* the Book, gave it to the Miniſter, *Luk.* 4. 20. the word is πτύξας, *Complicans, folding*, or rolling it up. And *verſ.* 17 ἀναπτύξας. *Explicans, unfolding*, or opening it. [i] These *volumes* were written not with one entire continued writing, but the writing was diſtinguiſhed into many *ſpaces, colums*, or *platforms*, like unto ſo many *Area*: theſe *platforms* filled with writing, were in ſtead of ſo many *pages* in a book: and thus we are to underſtand that, *Jerem.* 36 23. When *Jehudi* had read three or four *leaves*, he cut it with the pen-knife, *&c.* Theſe *leavs* were nothing elſe but ſuch *ſpaces* and *platforms* in the *roll*. After this manner the *Jews* reſerve the Law written in ſuch *rolls*, and with ſuch *ſpaces* in their *Synagogues* at this day.

It is much controverſied, whether the *Jews* did from the beginning write with *vowels* and *accents*, or whether they were added by the *Maſorites*; for the underſtanding of which, it will be needfull; *Firſt*, to enquire who the *Maſorites* were; *Secondly*, what their work was; and then to deliver in a propoſition what may be probably thought in this point.

Firſt, concerning the *Maſorites*, we are to know, that

[h] *Eraſm. in Adag.*

[i] *Buxtorf. inſtitut. epiſt. pag.* 4.

מסר *Maſar* ſignifieth *tradere, to deliver*: & *Maſora* a *tradition*, delivered from hand to hand, to poſterity without writing, as the *Pythagoreans* and *Druides* were wont to doe; but by the figure *Synecdoche*, it ſignifieth thoſe *criticall notes*, or *Scholion*, *written* in the margin of the Bible, and thoſe that were the authors of thoſe *critical obſervations* were termed *Maſoritæ, Maſorites*. Concerning theſe authors who they were, there are two opinions. Some [k] think that they were certain learned *Jews* living in the city *Tiberias*, they termed them *Sapientes Tiberiadis, The wiſe men of Tiberias*. Theſe *wiſe men* are thought to have added theſe *marginall notes* unto the *Hebrew Bibles*, [l] ſometime after the finiſhing of the *Babylon Talmud*, which was about the year of our *Lord*, 506. This opinion is unlikely for theſe two reaſons. 1.[m] Becauſ we cannot find in hiſtories the continuance of any College or School in *Tiberias* ſo long, but rather that *degrees in learning* ceaſed there, within four hundred years after our *Saviour his birth*. 2.[n] In both *Talmuds* mention is made of the *Maſora*, and the things contained therein. Others therefore more probably ſay, [o] that the *Maſorites* were the *Eccleſiaſtical Senate* or *Councel*, held by *Eſra, Haggi, Zachary, Malachi*, and divers others aſſembled for the reformation of the Church, after their return from *Babylon*; they are called *Viri Synagogæ magnæ*. This *Councel* continued at leaſt forty years; for *Simeon the juſt*, who went out in his *Prieſtly robes*, to meet and pacifie *Alexander the Great*, comming in hoſtile manner againſt *Jeruſalem*, [p] was the laſt of that *Councel*, and that was above three hundred years before the birth of our *Saviour*, *Eſra* was the *Preſident* or chief of this *Councel*, he was of ſuch repute among the *Jews*, that they paralleld him with *Moſes* ſaying, [q] *Dignus erat Eſra, quod data fuiſſet*

[k] *Aben Eſra. Vid. Buxtorf. comment. Maſor. c.* 3.

[l] *Elias Levita. in præfat. tertia l. Maſoreth hammaſoreth.*

[m] *Buxtorf. in comment. Maſor. c.* 7.

[n] *Buxtorf. in comment. Maſor. c.* 8.

[o] *R. Azarias. R. Gedalia. Buxtorf. in comment. Maſor c.* 11.

[p] *Pirke Aboth. c.* 1.

[q] *Talmud. Sanhedrim c.* 2. *ſ.* 21.

iſſet lex per manum ejus Iſraeli, ſi non praeceſſet eum Moſes.

In the ſecond place we are to conſider the *worke*; what the men of this great *Synagogue*, being the true *Maſorites*, did; their work may be reduced to theſe particulars. 1. When this great *Councel* was aſſembled, they, among whom *Eſra* was chief (who was aſſiſted with the inſpiration of *Gods ſpirit*) [r] determined what *books were Canonicall*, what *ſpurious* and *Apocryphal*. *Secondly*, [s] the *authentique* and *Canonicall books* were purged by them of all errors crept into the text in time of their captivity. *Thirdly*, they [t] digeſted the *Old Teſtament* into *twenty two books*, according to the number of the *Hebrew letters*. *Fourthly*, they diſtinguiſht it into great *ſections* and *verſes*: for though the Law was not ſo confuſedly written, without any ſpace or note of diſtinction between word and word that it ſeemed all one *continued verſe*, or as the *Kabbaliſts* ſpeak, תבה אחת *Theba achath, one word*, until the [illegible] of the *Maſorites*, yet it was not ſo diſtinguiſht into *ſections* and *verſes*, as now we have it. *Fifthly*, They added their cenſures and *critical obſervations*, concerning the irregularity of many words in reſpect of the *vowels* and *accents*. *Sixthly*, they numbered the *verſes*, *words*, and *letters* of every book, to prevent all poſſibility of corrupting the Text in future times, for now they ſay the gift of prophecy ſhould ceaſe. *Laſtly*, they noted the *different writing*, and *different reading*: for the underſtanding of which we muſt know, that in the *Hebrew* text many words are written with *more*, many with *fewer letters* than they are pronounced; [u] many words *written* in the text, which are not *pronounced*, &c. In the margin the difference is expreſſed, whence the difference in the text they term כתיב *Cethib*, *Scriptionem* the writing; the difference in

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[r] *Buxtorf. in comment. Maſor. c.* 11.

[s] *Tertullian. l. de habit. muliebr. Chryſoſt. hom.* 8. *ad Hebraeos. Irenaeus advers. haereſ. l.* 3 *c* 25 *Auguſtin. de mirab. ſacrae ſcript. l.* 2. *circa finem.*

[t] *Genebrard. l.* 2 *Chronolog.*

[u] *Sunt octo voces quae ſcripta ſunt in textu, ſed non leguntur quas adducit Maſora, Ruth.* 3, 12.

the margin they term קרי *Kiri, Lectionem*, the reading: becauſe they doe read according to that in the margin. [x] This difference is thought by ſome to be a correction of the Bible, according to ſeverall copies after their return from *Babylon*, but that it is of *divine authority*, containing many myſteries known to *Moſes* and the *Prophets* ſucceſſively (though many of them unknown to our age (and that it was not any *correction*, but the difference it ſelf primarily and purpoſely was intended by the *Prophets*, and holy pen-men of the Scripture, evidently appeareth by the diverſity of readings in thoſe books, which were written by *Haggi*, *Zachary*, *Malachy*, *Daniel*, and *Eſra*, they being the *Authors* of their own books, needed no *correction* at that time, themſelves being *preſent*, yet in them this *different reading* is uſed.

[x] *Contra hos diſputat Elias Levita in præfat. 3 l. Maſoreth. hammaſoreth.*

In the *third* place, the propoſition followeth, namely, *Seeing that the Maſorites paſſed their cenſure on many words for their irregularitie in their vowels and accents*, therefore *The vowels originally were not from the Maſorites, but of the ſame antiquity with their words*, and in truth, otherwiſe they had been a *body or carcaſſe without a ſoul.*

CHAP. VIII.

Iſraels pitching their tents, or of their camps.

WHiles the *Iſraelites* wandred through the Wilderneſs, their *Church* was a *Tabernacle*, and their *habitations Tents*, ſo that their whole *Camp* might be termed a *moveable city*. It was divided into three parts. In the centre or middle of all, was the *Tabernacle* it ſelf, with its *courts*, this they termed the

Camp of the Divine Majeſty. Next round about, pitcht the *Prieſts* and *Levites*, to whom the charge of the Tabernacle belonged, (and therefore the neereſt adjoyning place of habitation, might be the convenienteſt for them) this was called the *Camp of Levi.* In the utter parts round about *Levi*, the *twelve Tribes* pitcht their Tents, this they termed the *Camp of Iſrael.* The *firſt Camp* reſembled a great *Cathedrall Church with its Church yard.* The *ſecond*, a priviledged place *about the Church*, as it were for *Colledges* for the habitation of the *Clergie.* The *third*, the *body of a Citie*, wherein the *Townſmen* or *Laity* dwelt. The forme of the whole is probably thought to be *foure-ſquare*, [a] ſome ſay *twelve miles long, and twelve miles broad.*

In the Eaſtern part pitched theſe three Tribes, *Judah, Iſſachar*, and *Zabulon*. On the South ſide, *Ruben, Simeon*, and *Gad*. On the Weſt, *Ephraim, Manaſſes*, and *Benjamin*. On the North, *Dan, Aſher*, and *Napthali*: and theſe made up the *outward Camp*, termed the *Camp of Iſrael*. Between each Tribe, in every one of thoſe four quarters, there were diſtant ſpaces like Streets, where there was buying and ſelling as in a Market, and Tradeſmen in their Shops, in [b] manner of a City leading to and fro. This *Camp* is [c] thought to be round a *mile diſtant* from the *Tabernacle*, that is, *a Sabbath dayes journey*, and this is gathered from *Joſ.* 3. 4. where the diſtance between the *people* and the *Arke*, is commanded to be *two thouſand cubits.*

After this, pitched the *Camp of Levi*: In the Eaſtern part *Moſes, Aaron*, and the *Prieſts*: In the South, the *Coathites*: in the Weſt, the *Gerſhonites*: in the North, the *Merarites*.

In the *middle* was the *Camp of the Divine Majeſtie*. Unto

[a] Uziel in Num. 2. 3.

[b] Οὐδ' ἄλλο τι ἢ πόλει μετανιςαμένῃ καὶ καθιδρυμένῃ ἐῴκει. *Joſeph. l. 3. Antiq. c. 11. p.* 97.

[c] *Tradunt Hebræi, filios Iſraelitas caſtrametatos fuiſſe in circuitu tabernaculi, ut unum milliare interfuerit (i) ſpacium mille paſſuum, & hoc erat Iter Sabbati, P. Fag. Num.* 2. 3.

Unto this *David* alludeth; *God* is in the *middeſt* of her, ſhe ſhall not be moved, *Pſal.*46.5.

After the ſame manner, the parts of the Citie *Jeruſalem* were diſtinguiſhed, when the Commonwealth was ſetled. [d] From the *gate of Jeruſalem, to the mountain of the Temple*, was the *Camp of Iſrael*: from the *gate of the mountain of the Temple*, to the *gate of the Court* (which was otherwiſe called *Nicanors gate*) was the *Camp* of *Levi*: from the *gate of the Court*, and forward, was the *Camp of the Divine Majeſty*.

Furthermore we are to know, that the *twelve Tribes* had between them four principall *Banners* or *Standards*, *three Tribes to one Standard*, for which reaſon the *Church* is ſaid to be terrible as an Army with *Banners*, *Cant.*6.4. The *Hebrew* word *Banner*, *Num.*2.2. the *Greek* tranſlateth [e] *Order*; and ſo the *Chaldee* calleth it [f] *Tekes* (a word borrowed of the *Greek* τάξις) *order*: Whence the *Apoſtle* taketh his phraſe, Every man in his own *order*, 1 *Cor.*15 23.

Every *Banner* was thought to be of *three colours*, [g] according to the colours of the precious ſtones in the breſt-plate, bearing the names of their *Patriarchs*. But this proportion will not hold in all, ſeeing *Levi* (who is not here among the other *Tribes*) was in the breſt-plate one of the *twelve*; and *Joſeph* there graved on the *Berill*, hath here *two Tribes*, *Ephraim* and *Manaſſes*, unto whom *two colours* cannot be allotted from the breſt-plate.

Each *Banner* had his ſeverall *Motto* or Inſcription. In the *firſt Standard* was written, from *Numb.*10.35. *Riſe up Lord, and let thine enemies be ſcattered, and let them that hate thee, flee before thee.* [h] It is moreover taught by the *Hebrews*, that each *Standard* had a diſtinct *ſigne* engraven in it. *Rubens Standard* had the *image*

[d] *Maimon. in Bethbabechirah cap.*7.§11.

[e] Ἄνθρωπος ἐχόμενος κατὰ τάγμα αὐτοῦ.

[f] גבר על טקסיה *quiſque juxta ordinatam ſuam aciem.*

[g] *Jonathan Uzziel, Numb.*2.3.

[h] *Dicunt in vexillo Ruben fuiſſe imaginem hominis: in vexillo Jehudah imaginem leonis: in vexillo Ephraim, imaginem bovis: in vexillo Dan, imaginem aquilæ. P. Fag. Numb.* 2. *Aben Eſra ibid.*

image of a man: *Judahs* the *image of a Lion*: *Ephraims* the *image of an Oxe*: and *Dans* the *image of an Eagle*.

Theſe ſame *four Creatures* are uſed by *Ezekiel* 1. 10. to deſcribe the [i] nature of *Angels*. Every *Cherubim* is ſaid to have *four faces*; the *face of a man*, to ſhew his underſtanding; *of a Lion*, to ſhew his power; *of an Oxe*, to ſhew his miniſtratory office; *of an Eagle*, to ſhew his ſwiftneſſe in the execution of *Gods* will. The ſame deſcription of *Angels* you may finde, *Rev.* 4. 6.

By the ſame *four*, in the opinion of many of the [k] *Fathers* are ſhadowed forth the *four Evangeliſts*. The *Man* ſhadowed St. *Matthew*, becauſe he beginneth his *Goſpel* with the generation of *Chriſt*, according to his humanity: The *Lion* Saint *Mark*, becauſe he beginneth his *Goſpel* from the voice of the *Lion* roaring in the Wilderneſſe, *Vox clamantis in deſerto*: The *Oxe* Saint *Luke*, becauſe he beginneth with *Zacharias the Prieſt*: And the *Eagle* Saint *John*, who ſoaring aloft, beginneth with the *Divinity of Chriſt*.

Thus have we ſeen how they *pitched* their *Camps*, their *marching* followeth: and here we are to conſider: *Firſt*, their *marching in their journeys* through the Wilderneſſe. *Secondly*, their *marching in their Battels*.

Concerning their *marching in their journeys*, they either *moved forward*, or *abode ſtill*, according to the moving or ſtanding of the cloud, which conducted them: The manner thereof is deſcribed, *Numb.* 10. and ſummarily we may view it thus: when *God* took up the cloud, *Moſes prayed*, and the *Prieſts* with Trumpets blew an alarum, then *Judah* the firſt Standard roſe up, with *Iſſachar* and *Zabulon*, and they *marched foremoſt*; then followed the *Gerſhonites* and *Merarites*, bearing the Boards and Coverings of the

[i] *Angeli ex hoc verſu definiri poſſunt. Sunt enim ſpiritus intelligentes ut homo, potentes ut Leo, miniſtratorii ut bos, ut celeres ut Aquila. Tremel in Ezek.* 1.

[k] *Hieronym. ad initium ſui commentarii in Mat. It. Gregorius homil.* 4. *in Ezek. ab Hieronymo. diſſentit D. Auguſtinus in Matthæo, & Marco, nam in leone Matthæum, Marcum, in homine putat adumbratum. Auguſtin. de conſenſu Evangeliſt. lib.* 1. *c.* 6.

Tabernacle in Wagons. The Trumpets ſounded the ſecond alarm, then *Ruben, Simeon,* and *Gad* roſe up and *followed the Tabernacle*, and after them went the *Coathites*, in the *midſt* of the *twelve Tribes*, bearing on their ſhoulders the *Arke*, *Candleſtick*, *Table*, *Altar*, and other holy things. At the third alarm roſe up the *Standard of Ephraim*, *Manaſſes*, and *Benjamin*, and theſe followed the *Sanctuary*; unto this *David* hath reference, when he prayeth, *Pſal*.80.2. *Before Ephraim, Benjamin*, and *Manaſſes*, ſtirre up thy ſtrength, and come and ſave us. At the fourth alarm aroſe the *Standard of Dan*, *Aſher* and *Napthali*, and to theſe was committed the care of *gathering* together the lame, feeble, and ſick, and to look that nothing was left behinde: whence they were called the *gathering hoſt*, *Joſh*.6.9. Unto this *David* alludeth; When my Father and my Mother forſake me, the *Lord* will *gather* me, *Pſal*.27.10.

Concerning their *marching in warre*. *Firſt*, the *Prieſts* ſounded the alarm with Trumpets, *Numb*. 10, 9. this they termed [l] *Teruguah*. *Secondly*, one *Prieſt* was ſelected out of the reſt, to ſtirre up the hearts of the people, and by a kinde of hortatorie Oration, to encourage them to the warre, *Deut*.20.2. him they called *Unctum belli*, *the anointed of the Battell*. *Thirdly*, they marched on by five and five in battell aray, *Exod*.13.18. ſo the [m] original ſignifieth in that place.

In the laſt place we are to conſider how they were to deal in beſieging a Town, for the conceiving whereof, note theſe *two propoſitions*.

1. *They were to offer peace unto all Foreiners, and Canaanites*, *Deut*. 20. 10. And this is clearly ſignified, *Joſh*.11.19. There was not a City that made peace with the children of *Iſrael*, ſave the *Hivites*, the Inha-

bitants

[l] תרועה *Clangor, Vociferatio. Hebræi duplicem clangorum eſſe ſtatuunt alterumque vocari.* תקיעה *alterum* תרועה *quorum ille æquabilis eſt vox, hic citus conciſuſque fragor: ille ad convocandos cætus, hic ad accendendos militum animos facit.*

[m] חמשים

bitants of *Gibeon*, all other they took in battell. For it was of the *Lord* to harden their hearts. Yet here *Moab* and *Ammon* are excepted, *Iſrael muſt not ſeek their peace*, *Deut* 23.6.

2. *They were to make covenant with none of the ſeven Nations*, *Deut*. 7. 2. *Exod*. 23. 32. and 34 14. With *Foreiners they might*, *Joſh*. 9. 7. peradventure you *dwell among us*, and how ſhall we *make a covenant* with you? not, how ſhall we *make peace* with you.

Some may queſtion, what the difference was between *making peace*, and *making a covenant*? I anſwer, *twofold*. 1. The *making of peace* was a naked ſtipulation, or promiſe mutually made, for the laying aſide of all hoſtile affections towards each other, whereby life on both ſides might be ſecured: *Making a covenant*, was a ſolemn binding of each other, to performance of this mutuall promiſe, by outward Ceremonies of [n] cutting a beaſt in twain, and paſſing between the parts thereof, *Jer*. 34. 18. as if they would ſay, *Thus let it be done to him, and thus let his body be cut in two, who ſhall break this covenant.* Secondly, peace was not concluded by the *Iſraelites*, but only upon theſe terms, *that the people ſhould become tributary unto them*, *Deut*. 20 11. The *making of a covenant* was upon equall terms, without any condition either of tribute or ſervice, as is gatherable from the *covenant* made by *Joſhua* with the *Gibeonites*, where there is no mention of any condition at all. *Joſh*. 9.

This difference ſeemeth to me warrantable, and ſerveth to reconcile many places of Scripture, as where *God* ſaith, *Offer peace to all*: and *make a covenant with none*. *Secondly*, it ſheweth the fraud of the *Gibeonites* to be greater than is commonly conceived, [o] for they ſought not *peace ſimply, but a covenant*. *Make*

a league

[n] *Hæc eſt cauſa cur Hebræi: Fœdus ſacere dicant.* כרת ברית *(i) Dividere, aut diſſecare fœdus: quemadmodum apud Latinos, dicitur percutere fœdus, quæ locutio fluxit ab antiquo fœderis faciendi more. Sacerdos enim feriebat porcum ſilice, dicens, Sic à Jove feriatur is, qui ſanctum hoc fregerit fœdus, ut ego hunc porcum ferio.*

[o] *Livius Decad.* 1. *lib.* 1. *p.* 17.

a league with us, Joſh. 9. 6. Thirdly, it ſalveth that common objection, made in defence of *unadviſed oaths*, to prove them *obligatory*, though *unlawfull*. The argument is framed thus: *The covenant which Joſhua made with the Gibeonites unadviſedly was unlawfull: but that was obſerved by him, and the breach thereof, when Saul ſlew the Gibeonites, puniſhed by God,* 2 *Sam.* 21. 1. *Therefore,* &c. I ſay it ſalveth that objection; becauſe if we diligently obſerve *Joſhuahs* practiſe, we ſhal find *unadviſed oaths* to be ſo farre, and *only ſo farre binding*, as they agree with *Gods word*. *Gods word* required the *Gibeonites* ſhould have their lives ſecured, becauſe they accepted *peace*; thus farre therefore the *covenant was ſtill of force*: *Gods word* required, that the *Canaanites* after the acceptation of peace ſhould become *tributary*: here the *covenant was not of force*, and therefore *Joſhua* made them *hewers of wood, and drawers of water, which is a kind of tribute in the language of the Scripture*, a tribute of the *body*, though not of the *purſe*, in which ſenſe the *Egyptian task-maſters* are in the originall called *tribute-maſters*, *Exod.* 1. 11.

CHAP. IX.

Their Meaſures.

M*Eaſures* in uſe among the *Hebrews*, and among all other Nations, they are of *two ſorts*; ſome *Menſura applicationis*, *meaſures of application*, as a ſpan, a cubit, a yard, and the like. Secondly, *Menſura capacitatis*, *Meaſures of capacity*, as pints, quarts, pecks, buſhels, &c. *Meaſures of application* mentioned in Scripture, are theſe that follow; in which that there might be no deceit, the ground of theſe meaſures was the breadth of ſo many, or ſo many barly corns middle ſized laid by one another. אצבע *Eſbang, Digitus, A finger, an inch.* [a] It containeth the breadth of ſix barly corns joyned together where they are thickeſt; though in round reckoning it goeth for an inch, yet in accurat ſpeaking [*] *four fingers make three inches.* Of this there is mention, *Jerem.* 52.21.

טפח *Palmus*, this was two-fold, *Palmus minor*, and *Palmus major.* The leſſer containeth the breadth of *four fingers*, (i.) *three inches* : the *Hebrews* term it טפח *Taphach*, the *Greeks* παλαιστή; the greater is termed זרת *Zereth*, by the *Greeks* σπιθαμή; in *Latin*, *Spithama*, & *Dodrans.* It containeth the meaſure that is between the thumb and the little finger ſtretcht out.

פעם *Pagnam, Pes, A foot.* It containeth [b] *twelve inches.*

אמה *Amma, Cubitus, A cubit.* We ſhal find in Authors mention of *four kinds of cubits.* 1. *Cubitus communis*, this was the meaſure from the elbow to the fingers end; it contained a foot and half, *or half a yard*, it is called the *common cubit.* 2. *Cubitus ſacer, An holy cubit*, this was a full *yard*, containing *two of the common cubits*, as appeareth by comparing 1 *King.* 7. 15. with 2 *Chro.* 3.15. In the firſt place the pillars are reckoned each of them *eighteen cubits* high : in the ſecond place they are reckoned *five and thirty cubits* high; which together with the baſis, being one ordinary *cubit* high, *doubleth the number*; ſo that the firſt text is to be underſtood of *holy cubits*, the ſecond of *common cubits.* 3. *Cubitus regis*, the *Kings cubit*, this was [c] *three fingers longer than the common cubit*: Whereas the common cubit is termed *cubitus viri*, the *cubit of a man*, *Deut.* 3.11. *Onkelos* doth improperly term it *cubitum regis*, the *Kings cubit.* *Laſtly*, there was *cubitus geometricus*, *A geometricall cubit*, it contained *ſix*

common

[a] *Arias Montan. Thubal. Cain.*

[*] *Quatuor digiti conſtituunt tres pollices. Franc. Junius in Ezek.* 40.5.

[b] *Quatuor palmos ſcil. minores Pet. Martyr.* 1 *Reg.* c. 6.

[c] *Herodot. l.* 2. *in deſcrip. Babyl.*

a league with us, Joſh. 9. 6. *Thirdly*, it ſalveth that common objection, made in defence of *unadviſed oaths*, to prove them *obligatory*, though *unlawfull.* The argument is framed thus: *The covenant which Joſhua made with the Gibeonites unadviſedly was unlawfull: but that was obſerved by him, and the breach thereof, when Saul ſlew the Gibeonites, puniſhed by God*, 2 *Sam.* 21. 1: *Therefore &c.* I ſay it ſalveth that objection, becauſe if we diligently obſerve *Joſhuahs* practiſe, we ſhal find *unadviſed oaths* to be ſo farre, and *only ſo farre binding*, as they agree with *Gods word. Gods word* required the *Gibeonites* ſhould have their lives ſecured, becauſe they accepted *peace*; thus farre therefore the *covenant was ſtill of force* : *Gods word* required, that the *Canaanites* after the acceptation of peace ſhould become *tributary* : here the *covenant was not of force*, and therefore *Joſhua* made them *hewers of wood, and drawers of water, which is a kind of tribute in the language of the Scripture*, a tribute of the *body*, though not of the *purſe*, in which ſenſe the *Egyptian taſk maſters*, are in the originall called *tribute-maſters, Exod.* 1. 11.

CHAP. IX.

Their Meaſures.

MEaſures in uſe among the *Hebrews*, and among all other Nations, they are of *two ſorts*: ſome *Menſura applicationis, meaſures of application*, as a ſpan, a cubit, a yard, and the like. Secondly, *Menſura capacitatis, Meaſures of capacity*, as pints, quarts, pecks, buſhels, &c. *Meaſures of application*, mentioned in Scripture, are theſe that follow; in which that there might be no deceit, the ground of theſe meaſures was the breadth of ſo many, or ſo many barly corns middle ſized laid by one another. אצבע *Eſtbang*, *Digitus*, *a finger*, *an inch*, [a] It containeth the breadth of ſix barly corns joyned together where they are thickeſt; though in round reckoning, it goeth for an inch, yet in accurat ſpeaking * *four fingers make three inches*. Of this there is mention, *Jerem*. 52. 21.

Palmus, this was two-fold; *Palmus minor*, and *Palmus major*. The leſſer containeth the breadth of *four fingers*, (i.) *three inches*: the *Hebrews* term it, טפח *Tophach*, the *Greeks* παλαιστή; the greater is termed זרת *Zereth*, by the *Greeks* σπιθαμή: in *Latin*, *Spithama*, & *Dodrans*, It containeth the meaſure that is between the thumb and the little finger ſtretcht out, *a ſpan*.

רגל *Pagnam*, *Pes*, *A foot*. It containeth [b] *twelve inches*.

אמה *Amma*, *Cubitus*, *A cubit*. We ſhal find in Authors mention of *four kinds of cubits*. 1. *Cubitus communis*, this was the meaſure from the elbow to the fingers end; it contained a foot and half, *or half a yard*, it is called the *common cubit*. 2. *Cubitus ſacer*, *An holy cubit*, this was a full *yard*, containing *two of the common cubits*, as appeareth by comparing 1 *King*. 7. 15. with 2 *Chro*. 3, 15. In the firſt place the pillars are reckoned each of them *eighteen cubits* high: in the ſecond place they are reckoned *five and thirty cubits* high; which together with the baſis, being one ordinary *cubit* high, *doubleth the number*; ſo that the firſt text, is to be underſtood of *holy cubits*: the ſecond of *common cubit*. 3. *Cubitus regis*, the *Kings cubit*; this was [c] *three fingers longer than the common cubit*: Whereas the common cubit is termed *cubitus viri*, the *cubit of a man*, *Deut*. 3. 11. *Onkelos* doth improperly term it *cubitum regis*, the *Kings cubit*. *Laſtly*, there was *cubitus geometricus*, *A geometricall cubit*, it contained *ſix commmon*

[a] *Arias Montan. Thubal. Cain.*

* *Quatuor digiti conſtituunt tres pollices. Franc. Junius in Ezek.* 40. 5.

[b] *Quatuor palmi ſcil. minores Pes. Martyr.* 1 *Reg* c 6.

[c] *Herodot. l.* 2. *in deſcrip. Babyl.*

common cubits, [d] and according to theſe cubits; it is thought that *Noahs Ark was built.*

[d] Orig hom 2. in Gen. It. Auguſt. de civitat. Dei, l.15 c.27.

Some make the difference between the *cubit of the Sanctuary,* and *the common cubit,* to be thus; *The common cubit,* they ſay contained [e] *fifteen inches*; the *holy cubit* [f] *eighteen inches.* But that the *holy cubit contained two common cubits* hath been evidently proved, and it is probable, that thoſe who make the difference to be only *three inches,* have miſtaken the *Kings cubit* for the *holy cubit.*

[e] Quinos palmos.

[f] Sex palmos.

חבל *Chebel, Funiculus,* A *line* or *rope.* The juſt length thereof is unknown, the uſe thereof, was to meaſure grounds, whence it is ſometimes taken for the inheritance it ſelf. The *lines* are fallen to me in pleaſant places, *Pſal.* 16. 6. That is, mine *inheritance.*

קנה *Kaneh, Arundo,* the *Reed.* The uſe of this; was to meaſure buildings; the length thereof was *ſix cubits and an hand-bredth, Ezek.* 40. 5. The cubits in this place, are * interpreted *Kings cubits*: it was leſſe lyable to deceit than the *rope,* becauſe it could not be *ſhortned,* or *lengthend,* by *ſhrinking* or *ſtretching*; hence the *Canon* or *rule* of the holy *Scripture* is myſtically typed out by this *Reed, Ezek.* 40. And *Revel.* 21. 15.

* Tremelius in hunc locum.

To theſe may be added other *meaſures,* wherewith they meaſured their *wayes,* and *walks.* The leaſt of theſe was [illegible] *Pesiagah, Paſſus,* A pace.

[illegible] *Stadium,* A *furlong.* It is often mentioned in the *New Teſtament,* not at all in the *Old.* [g] It contained *one hundred twenty five paces*; which is the eighth part of our mile. Some think it to be called [illegible], from *ſtanding,* becauſe *Hercules ran ſo much ground before he ſtood ſtill.*

[g] Iſidor.

Milliarium, A mile: it containeth with us a *thou-ſand*

ſand paces, but much more among the *Hebrews*. Their word ברה *Barah*, tranſlated often *Milliarium*, properly ſignifieth *A dinner or meal*; and being applyed unto *journeys*, *walks*, or *wayes*, it ſignified ſo much ground as uſually is gone, or conveniently may be travelled in half a day, *between meal & meal*, or *bait and bait*. The word is read, *Gen.* 35. 16. When there was (כברת הארץ *Cibrath haarets*) *about half a dayes journey of ground.* The *Greek* in that place hath an uncoth word χαβραθά, doubtleſſe it was made from the *Hebrew Cibrath*, and ſignifieth *half a dayes journey*.

Their *meaſures of capacity*, termed *Menſura capacitatis*, were of *two ſorts*. Some for *dry things*, as corn, ſeed, &c. Some for *liquid things*, as Wine, Oyl, &c. In both that there might be a juſt proportion obſerved, all their meaſures were defined by a ſet number of *hen eggſhels of a middle ſize*.

In my paralleling of them with our meaſures, where I ſpeak of *Buſhels*, *Half-Buſhels*, *Pecks*, &c. I am to be underſtood according to *Wincheſter meaſure*, as we phraſe it, ſuch a buſhell containeth *eight gallons*. Where I ſpeak of *Gallons*, *Pottles*, *Quarts*, &c. I am to be underſtood according to our *Ale-meaſure*, thereby I avoid fractions of number.

קב *Kab*, *Kabus*, *A Kab*. [a] This contained *twenty-four eggs*, it held proportion with our *Quart*. The leaſt meaſure mentioned in Scripture, is the *fourth part of a Kab*, 2 *King*. 6. 25. The famine in *Samaria* was ſo great, that a *fourth part of a Kab of doves dung* was ſold for five pieces of ſilver. The *Rabbins* have a Proverb, That [b] *ten Kabs of ſpeech deſcended into the world, and the women took away nine of them*.

עמר *Omor*. It contained * *one Kab and an half, and a fifth part of a Kab*, that is, *three pints and an half pint*,

[a] *Arrias Montan. Thubal. Cain* [illegible]

[b] עשרה קבין שיחה ירדו לעולם תשעה נטלו נשים *Vid. Buxtorf. Lexic. in* שיח

* *Alſted præcog. theol. lib.* 2. *p.* 588.

and fifth part of an half pint. It was the tenth part of an *Ephah*, *Exod.* 16. 36.

סאה *Seah*, σάτον, *Satum*, the *Latine* Interpreters commonly render it by *Modius*. It contained [c] *ſix Kabs*, that is, *A Gallon and half*. We tranſlate the word in general *A meaſure* : To morrow this time a *meaſure* (that is, *a Satum*) of fine flower ſhal be ſold for a Shekel, 2 *King*. 7. 1.

איפה *Ephah*. It contained [d] *three Sata*, that is, *half a buſhel and a pottle*.

לתך *Lethec*. It contained [e] *fifteen Modios* (i.) *Sata*, that is, *two buſhels, ſix gallons, and a pottle*. Mention of this is made, *Hoſ.* 3. 2. It is there rendred in *Engliſh*, *half an Homer*.

חמר *Homer*. It is ſo called from חמר *Chamor*, *Aſinus*, *an Aſſe*, becauſe this meaſure contained ſo much grain or corn, as an Aſſe could well bear. It contained *ten Ephahs*, *Ezek*. 45. 11. that is, *Fourty five gallons*, or *five buſhels and five gallons*.

כר *Cor*, *Corus*. The *Cor* and the *Homer* were of the ſame quantity, *Ezek*. 45. 14. It was not only of liquid things, *Luk*. 16. 7.

Theſe meaſures of which we have ſpoken hitherto the *Hebrews* uſed in meaſuring of *dry things* : Three other meaſures there were, which they uſed for liquid or *moiſt things*.

לג *Log*. It contained [f] *ſix egg-ſhels*. It was of the ſame quantity as the *fourth part of a Kab*, *half a pint*.

הין *Hin*. It contained the quantity of [g] *ſeventy two egg-ſhels*, ſo that it was of our meaſure *three quarts*.

בת *Bath*, βάτος, *Bathus*, the *Bath*. It was of the ſame capacity with the *Ephah*, *the tenth part of an Homer*, *Ezek*, 45. 14. The *Latine* interpreters commonly render it *Cadus*. [h] *Hierome* writing upon *Ezekiel*, renders it *Vadus. Decima pars Cori, inquit, in ſpeciebus liquidis vocatur bathus, ſive vadus.* I ſometimes thought there had been ſome error in the print, namely, *Vadus* put for *Cadus* : But now I find the *Greeks* to uſe both βάτος, and βάδος, for this meaſure, and from the laſt of theſe *Greek* words, that ancient *Father* reads it *Vadus*. Sometimes our *Engliſh* rendreth it in generall *A meaſure*, *Luke* 16. 6. It contained *four gallons and an half*.

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[c] *Vid.* Buxtorf. *Lexic. in* קב *ex opere R. Alphe*, *tractat. de paſch. cap.* 5. *f.* 176.

[d] *Arias Montan. Thubal. Cain.*

[e] *Epiphan. de menſur. & Ponderib.*

[f] *Buxtorf. in loco ſuperius citato.*

[g] *Buxtorf. ibid.*

[h] *Hieron. Ezek.* 45.

All theſe meaſures were proper to the *Hebrews*; I find three other mentioned in the *N. T.* taken from other Nations.

Ξέστης, *Sextarius*. We *Engliſh* it in generall, *A pot*, *Mark* 7. 4.[i] it was of the ſame quantity with the *Log*, if we underſtand it of the *Roman Sextarius*. It was ſomewhat more, if we underſtand it of the *Attick Sextarius*, *undecim Attici ſextarii æquabant Romanos duodecim*. In probability we are to underſtand the *Roman* meaſure, ſo that it contained *ſix eggs*, that is, *half a pint*.

Χοῖνιξ, *Chenix*. *A meaſure*, *Revel*, 6. 6. It ſignifieth properly that meaſure of corn, which was allowed ſervants for their maintenance every day. Whence was occaſioned that ſpeech of *Pythagoras*; *Super Chœnice non ſedendum*; that is, *We muſt not reſt upon the proviſion which ſufficeth for a day, but we muſt take care for the morrow*. It contained [k] *four Sextarii*, that is, *A quart*.

Μετρητὴς, *Metrets*, *Joh.* 2. 6. It is tranſlated *A Firkin*. It was a meaſure in uſe among the *Athenians*. [l] It was of the ſame quantity with *Cadus*, and *Cadus* (as before was noted) was equall to the *Hebrew Bath*, ſo that it contained *four gallons and an half*.

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[i] *Alſted præcog. Theol.* p. 561.

[k] *Budæus de aſſe. lib.* 5.

[l] *Budæus de aſſe. lib.* 5.

CHAP. X.

Their Coins, first of brazen Coins.

THat they might have just *Coins* and *Weights*, they weighed both them and their Weights by *barley corns.*

λεπτὸν, *Minutum*, *a Mite*, *Luke* 21. 2. *Mark* 12. 42. The latter *Hebrews* call it פרוטה *the Syriak* שמונא (i. *Octans* the *eighth part of Aſſarium.*) [m] It weighed *halfe a barley corne* : It valued of our money *three parts of one* c.

Κοδράντης, *Quadrans*, *a farthing.* It was a *Roman Coin*, weighing a *grain of barley*; it conſiſted of *two Mites.* The poor Widow threw in *two Mites*, *which make a Farthing*, *Mark* 12. 42. by conſequence it valued of ours c.

Ἀσσάριον, *Aſſarius*, *vel Aſſarium.* It was a *Roman Coin*, weighing *four grains.* The *Rabbines* call it איסר *Iſar*, and ſay that it containeth [*] *eight Mites.* Of this we read, *Mat* 10. 29. Are not two Sparrowes ſold for (an *Aſſarium*) our *Engliſh* readeth it for a *Farthing* it valueth of ours in preciſe ſpeaking, q.

Their ſilver Coins.

גרה *Gerah.* It was the twentieth part of the Shekel of the Sanctuary; *A Shekel is twenty Gerahs*, *Exod.* 30. 13. It was the leaſt ſilver Coin among the *Hebrews*; It valued of ours 1 D. *ob.*

אגורה *Agorath.* We engliſh it in generall, *a piece of ſilver* 1 *Sam.* 2. 36. But it appeareth by the *Chaldee Paraphraſe*, that it is of the ſame value with *Gerah*, that *Paraphraſe* renders both מעא *Magna*, by the *Greek* they are both rendred ὀβολὸς, the value thereof therefore is 1 D. *ob.*

[m] פרוטה משקל חצי שעורה. *Moſes Kotſenſ.* *fol.* 124. *col.* 4.

[*] *Druſius in præter Luc.* 12. 59.

קשיטה *Keſbita.* The word ſignifieth a *Lambe*, and is uſed for a certain *Coin* among the *Hebrews* on the one ſide whereof the Image of a *Lamb* was ſtamped: our Engliſh reads it in generall a *piece of money*. *Jacob* bought a parcell of a Field for an hundred *pieces of money*, *Gen.* 33. 19. In the originall it is for an hundred *Lambs*. But it is apparent, that *Jacob* paid *money*, for St. *Stephen* ſaith he bought it for *money*, *Acts* 7. 16. In the judgement of the *Rabbines*, it was the ſame that [n] *Obolus*, [o] *twenty of them went to a Shekel*; So that the value thereof was 1 d. *ob.*

כסף *Ceſeph*, ἀργύριον. *Argenteus, a piece of ſilver*; as the *Romans* numbred their ſummes by *Seſterces*, in ſo much that *Nummus* is oftentimes put abſolutely, to ſignifie the ſame as *Seſtertius*; ſo the *Hebrews* counted their ſums by *Shekels*, and the *Gracians* by *Drachmæ*, hence *Argenteus*, *a piece of ſilver*, being put abſolutely in the *Bible*, if mention in that place be of the *Hebrew coins*, it ſtandeth for a *Shekel*, and valueth 2 s. 6 d. if it ſtand for the *Shekel of the Sanctuary*: if it ſtand for a *common Shekel*, then it valueth 1 s. 3 d. But if mention be of the *Greek coins*, as *Act.* 19. 19. then it ſignifieth the *Attick Drachma*, which valueth of our money 1 d. *ob.*

Δραχμὴ, *Luke* 15. 8. [p] It was a *quarter of a Shekel*, and thus by conſequence it valued of ours 7 d. *ob.*

Δίδραχμον, *Didrachmon*, *Matth.* 17. 24. We *engliſh* it *tribute money*: The *Syriak readeth* [q] *Duo Zuzim*. Now that coin which was termed *Zuz* by the *Hebrews*, was anſwerable to the *Roman Denarius*, whence it appeareth that it valued of ours 1 s. 3 d.

Στατὴρ, *Stater.* We engliſh it a *peice of money* at large, but it contained preciſely *two didrachma*. For the *tribute money* to be paid for each perſon, was *Didrachmum*, as is evident, *Matth.* 17. 24. and this *Stater* was paid for *two*, namely, for *Chriſt*, and *Peter* ; the value of it therefore was 2 s. 6 d.

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[n] R. Solom. in Gen. 33. 19. R. David in lib. radic. R. Levi ben Gerſ. Gen. 33 19

[o] Druſ. ad diffic. loca Gen. p. 119.

[p] Brerwood, de num.

[q] תרי זוזין

Δηνάριον, *Denarius*, *a Penny*. This was their *tribute money*, *Matth*. 22 19. There were [r] *two ſorts of Pence* in uſe among them ; the *common Penny*, which valued of ours 7 d. *ob*. And the *Penny of the Sanctuary*, which valued 1 s. 3 d. For it was anſwerable to their *Didrachmum*, and of this laſt we muſt underſtand Saint *Matthew* in this place, for their *Tribute money* was *Didrachmum*, as before hath been noted out of *Mat*. 17. 24. This *Didrachmum*, or *half-Shekel*, was formerly paid by the *Iſraelites*, [s] every year after they were twenty years old, towards their *Temple*, *Exod*. 30. 13. *Caſar* by taking away this money from the *Temple*, and changing it into a *Tribute* for his *own Coffers*, did in truth take away from *God* that which was *Gods*. Hence in that queſtion propoſed unto *Chriſt* : *Is it lawfull to give tribute unto Caſar or not ? Chriſt* anſwereth, *Render unto Caſar the things that are Caſars, and unto God the things that are Gods*.

[t] This very *Tribute* afterward was paid by the *Jews* towards the *Roman Capitoll*, by vertue of a Decree made by *Veſpaſian*.

זוז *Zuz*, It was the [u] *fourth part of a Shekel of ſilver* ; It valued therefore of ours 7 d. *ob*.

שקל *Shekel*, *Siclus*, *a Shekel*. It was two-fold, *Siclus regius*, *the Kings Shekel*, of common uſe in buying and ſelling ; it valued 1 s. 3 d. And *Siclus Sanctuarii*, *the Shekel of the Sanctuary*, it valued 2 s. 6 d.

The *ſhekels of the Sanctuary* were of *two ſtamps*. The one was alwayes in uſe among the *Jewes* : the *thirty pieces of ſilver which Judas received*, are *thought to be thirty ſhekels of the Sanctuary*. It had ſtampt on the one ſide, the *pot of Manna*, or as others think *Aarons Cenſer*, or *Incenſe cup* : the inſcription on this ſide was

[r] Tremel. Mat. 22 19.

[s] Aben Eſra Nehem. 10. 32.

[t] Joſeph de bello lib. 7. cap. 26.

[u] זוז רבע שקל כסף Elias Thisbit.

שקל ישראל *Shekel Iſrael, the Shekel of Iſrael* : on the reverſe ſide was ſtampt *Aarons rod budding*, with this inſcription about the Coin, ירושלים הקדושה *Jeruſchalaim hakeduſcha*. After the comming of our *Saviour*, the *Jews* which were converted to the *Chriſtian faith*, [t]changed their *Shekel*, and on the firſt ſide ſtampt the *Image of Chriſt with* ש at the mouth of the Image, and י in the pole, which three letters made his name *Jeſu*. On the reverſe ſide there was no picture, but the whole rundle was filled with this inſcription, משיח מלך . בא בשלום ואור מאדם עשוי חי (*i.*) *Meſsias rex venit cum pace, & lux de homine facta eſt vita.* In ſome Coins, for the latter clauſe of that inſcription is read, אדם נעשה אלהים: (*i.*) *Deus homo eſt factus.*

The *Kings Shekel* in *David* and *Salomons* time, had ſtampt on the one ſide, a kinde of Tower ſtanding between ירו and שלם and underneath was עיר הקדש. The whole inſcription was *Jeruſalem urbs ſanctitatis*. On the reverſe ſide, the rundle was filled with this *Hebrew* דוד המלך ובנו שלמה המלך (*i.*) *David rex, & filius ejus Salomon rex.*

The *Shekel* again was divided into leſſer *Coins*, which had their denomination from the parts thereof. Thus we read of the *half Shekel*, *Exod.* 30. 13. The *third part of a Shekel*, *Nehem.* 10. 32. *The quarter of a Shekel*, 1 *Sam.* 9. 8.

Their gold Coins.

זהב *Zahab*. The *Engliſh* reads it, *A piece of gold*, 2 *King.* 5. 5. By it is meant, that which elſewhere is called *Siclus auri, a Shekel of gold*, 1 *Chron.* 21. 25. Hence the one thouſand ſeven hundred *pieces of gold* mentioned, *Judg.* 8. 26. The *Greek* renders 1700. [u]*Shekels of gold.* [x]The weight of this Coin was two *tick drams*, the value 15 s.

אדרכון *Adarcon*, of this we read, *Eſra* 8. 27. It was alſo

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[t] *Alſted præcog.*

[u] Σίκλοι χίλιοι, &c.

[x] *Brerwood de nummis.*

ſo called דרכמון *Drackmon*, of which we read, *Eſra* 2.69. Both theſe names ſeem to denote the ſame coin, if not, yet both were of the ſame weight. The *Greek* interprets them both by δραχμὴ and our *Engliſh* accordingly renders both *A dram*: which muſt be underſtood of the *drams* in uſe among the *Hebrews*, weighing two *Attick drams*. From the *Greek* δραχμὴ, *Drackmon* ſeemeth to have had its name. [y] He conjectureth not amiſs, who thinketh that *Adarchon* was ſo called, *quaſi Daricon*, which was a certain *coin* of *Gold* in uſe among the *Perſians*, and from *King Darius* (whoſe image one ſide thereof bore) was named *Daricon*, and א among the *Chaldeans* is often *prefixed* before a word, as ה is among the *Hebrews*. The value of this coin was of ours 15 s.

Their Summes.

Their *Sums* were two מנה *Maneh*, μνᾶ *Mina*, a *Pound*. In *gold* it weighed *one hundred ſhekels*. This appeareth by comparing theſe texts, 1 *King*. 10.17. *Tres* מנים *Manim*, *Three pound* of gold went to one ſheild. Now we read, 2 *Chr*. 9.16. *Three hundred ſhekels* of gold went to one ſheild. The name *Shekels* is not expreſſed in the original, but neceſſarily underſtood, as appeareth in that which was ſpoken of *Zahab*, For it is a received rule, that in *Scripture*, *Aurum* being put with a *numerall*, ſignifieth ſo many *Shekels of gold*: and ſo *Argentum* in like manner. The weight thereof then being 100 *ſhekels*, it followeth, that the value was 75 l. In *ſilver their Maneh* weighed *ſixty ſhekels*, *Ezek*. 45.12. ſo that it valued 7 l. 10 s. Note that [a] *Sheindler* was deceived, in ſaying that the price or value of the *Maneh*, was changed in *Ezekiels* time, becauſe it then valued 60 *ſhekels*, for the difference is not between the ſacred and profane *Maneh*, as *Sheindler* conceived it; between the *Maneh* of gold, wᶜʰ was valued at an hundred

[y] *Brerewood de nummis.*

[a] *Sheindler in* מנה.

dred *ſhekels* always, & the *Maneh of ſilver* wch weighed 60 *ſhekels*, according to the fore-quoted place in *Ezek.*

The ſecond ſum was ככר *Cicar, Talentum, A Talent*, This if it were of *ſilver*, it contained in weight 3000 *ſhekels*. For thoſe two verſes being compared together, *Ex.* 38.25,26. ſheweth *that ſix hundred thouſand men* payed every man *half a ſhekel*, the whole ſum amounted to an *hundred talents*; whence it followeth, that a *Talent of ſilver* amongſt the *Hebrews* was 375 l. But a *Talent of gold* (the proportion of gold to ſilver being obſerved) was twelve times as much, ſo that it valued of ours 4500 l.

In this tract of their coins we are to know *three things*. Firſt, that as the *Romans* in the former *ages*, uſed *Æs grave, Bullion money*, unſtampt, which in the *Maſſe* or *Billet* they weighed out in their payments; and afterward *Æs ſignatum, coined metalls*: So the *Hebrews*, though *at laſt* they uſed *coined money*, yet at *firſt* they *weighed their money uncoined*; *Abraham weighed to Ephron the ſilver, Gen.* 23.16. Hence the *Shekel* had its name from שקל *Shakal, ponderare, librare, to weigh or put in the ballance*. Secondly, as the *coined ſhekel was twofold*; one for the uſe of the *Sanctuary*, the *other* for the uſe of the *Common wealth*, and that of the *Sanctuary* was double the *price* of the *other*: So the *weight of the ſhekel is to be* diſtinguiſht after the ſame manner; the *ſhekel of the Sanctuary weighed half an ounce*, but the *common ſhekel weighed a quarter of an ounce*. For example, *Goliahs ſpears head weighed ſix hundred ſhekels of the Sanctuary*, 1 *Sam.* 17.7. that is, *twenty five pound weight*: *Abſaloms hair weighed two hundred ſhekels after the Kings weight*, 2 *Sam.* 14.26. that is, *four pound weight and two ounces*. Yea the ſums which I have reckoned only *according to the Sanctuary*, in common uſe *according to the Kings weight*, they abate half their value.

8. The

3. The leſſer *coins* were in generall termed κέρματα, or in the ſingular number κέρμα, *Joh.* 2. 15. the *word* ſignifieth properly a ſmall quantity or little *piece* of metall, ſuch as may be clipt off from coins. [a]*Upon the firſt of the moneth Adar, Proclamation was made throughout Iſrael, that the people ſhould provide their half ſhekels, which were yearly toward the ſervice of the Temple, according to the commandement of God, Exod.* 30. 13. [b]On the 25. of *Adar*, then they brought *Tables* into the *Temple* (that is, into the *outward court*, where the people ſtood) on theſe *Tables* lay theſe κέρματα, or *leſſer coins*, to furniſh thoſe who wanted *half ſhekels* for their *offerings, or that wanted leſſer pieces of money*, in their payment for *oxen, ſheep*, or *doves*, which likewiſe ſtood there in a readineſs in the ſame *court*, to be ſold for ſacrifices: But *this ſupply of leſſer coins*, was not without an *exchange* for other *money*, or *other things* in lieu of *money*, and that upon *advantage*. Hence thoſe that ſate at theſe *Tables* as *chief bankers* or *Maſters of the exchange, they were termed* κερματισταὶ, in reſpect of the *leſſer coins which they exchanged, in reſpect of the exchange it ſelf they were termed* [c]κολλυβισταὶ, for κόλλυβος ſignifieth the ſame in *Greek* as *Cambium* in *Latin, whence thoſe letters of exchange*, which the *Latines* call *Literas Cambii*, the *Greeks* called [illegible], *Tables of exchange*; in reſpect of the *Tables* at which they ſate, they are termed by the *Talmudiſts* שולחנים, from שלחן *Schulchan, Menſa*; for the ſame reaſon they are ſometimes termed by the *Greeks* τραπεζῖται, and by the *Latines Menſarii*. Theſe are thoſe *changers of Money* which our *Saviour* drove out of the *Temple*.

[a] Moſes Kotſenſ. de Siclis ſ. 122. col. 2.

[b] Moſes Kotſenſ. ibid.

[c] Κόλλυβος, inquit Pollux, eſt ἀργυρίου ἀλλαγή. Vid. Druſ. Annot. in N.T. part. alter.

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